The Messenger.

"As the Truth is in Jesus."

Dr A H Strickler
14Feby81

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THE MESSENGER.
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Poetry.

MORNING.

Dayspring of Eternity!
Dawn on us this morning-tide.
Light from Light's exhaustless sea,
Now no more Thy radiance hide;
But dispel with glorious might
All our night.

Let the morning dew of love
On our sleeping conscience rain;
Gentle comfort from above
Flow through life's long parched plain;
Water daily us Thy flock
From the rock.

Let the glow of love destroy
Cold obedience faintly given;
Wake our hearts to strength and joy
With the flushing eastern heaven,
Let us truly rise ere yet
Life hath set.

Brightest Star of Eastern skies,
Let that final morn appear,
When our bodies too shall rise
Free from all that pain'd them here,
Strong their joyful course to run
As the sun.

To yon world be Thou our light,
O Thou glorious Sun of grace;
Lead us through the tearful night,
To yon fair and blessed place,
Where to joy that never dies
We shall rise.

—*Von Rosenroth*, 1684.

Theology and Criticism.

For The Messenger.

"HEAVENLY GIFTS."

Our catechism teaches that the benefit which we receive from Christ glorified, sitting at the right hand of the Father, is that Christ "by His Holy Spirit, sheds forth heavenly gifts in us, His members." Several things are asserted in these few well chosen words.

1. Believers being members of Christ are receiving *gifts*, not from nature only, not from the State, from human associations, and from the culture of mind and manners, but are receiving *gifts* specifically different. These are heavenly and divine, and are bestowed by virtue of a new fellowship between God and man, brought into existence by Jesus Christ. Like refreshing showers from the clouds, like vivifying light from the natural sun, positive spiritual powers descend from the supernatural heavens. To them that believe blessings are really communicated from the world above. Separated by transgression, God displeased with man, man hating and dishonoring God, the two worlds, the world above irradiated by the glory of the Father, and the world below, perverted and cursed by sin, are in the glorified Christ vitally connected; and an intercommunion is established more real and powerful than that between the visible earth and the visible sun.

2. Heavenly *gifts* come from Christ, the God-man, enthroned at the right hand of the Father. From God unquestionably all blessings proceed; those we receive through the operation of natural laws as well as those conferred by the ethical economy of human life. But such *gifts* are not "heavenly" in the sense of the catechism. They come from a supernatural source, and for this reason may be said to descend from heaven. In this sense the spiritual light glimmering in the religious experience of heathen nations might be called heavenly. The catechism, however, emphasizes those gifts especially which come from God in and through His incarnate Son. We may speak of a new realm of blessedness in the heavenly world, that is, a perfected fellowship between God and redeemed man accomplished by the resurrection and glorification of Jesus of Nazareth. God bestows gifts by virtue of this new fellowship with us in His Son, gifts of grace to which men who reject Christ are and must remain strangers.

3. These gifts bestowed by God in Christ are received by Christ's members. In one sense indeed the sphere of His benedictions is not circumscribed by any lines drawn by the State or by the Church. "The field is the world." The sun's light is free to all, whether they open their eyes to its exhilarating radiance or keep them closed. But those men only enjoy natural light who have seeing eyes. The blind grope in darkness. So whilst God's heavenly gifts conferred through the economy of grace are adapted to and designed for all men without exception, yet those who refuse to enter the open door of the kingdom are not enriched. They are invited and exhorted to enter, in order that God may rejoice by enriching them with the blessings of redeeming love; but these blessings can enrich those only who accept them. The gift on which all others depend is Jesus Christ Himself. The infinite virtue of His accomplished redemption, love to the sinner moves Him to confer on all who come to Him. But this infinite virtue of redemption is none other than participation in His fulness. Christ imparts Himself; with Himself He imparts the fulness of His finished redemption; but according to the nature of the new creation He can impart His complete salvation in no other way than in Himself and with Himself. Those only can experience the benefit of that redemption in whom by His Spirit He lives; and He can not by His Spirit live in those who through impenitence and unbelief refuse to live in Him. E. V. G.

Communications.

For the Messenger.

REPORT ON THE STATE OF RELIGION OF VIRGINIA CLASSIS.

Christian gratitude requires that we should at all times give thanks unto God for His wonderful goodness and loving-kindness to us, the children of His creation; but in reviewing the countless evidences of His love and favor that have attended us on every hand during the Classical year just closed, we feel constrained to offer unto Him special thanksgiving and praise. The expressions of gratitude, which, as with one voice, so fittingly preface the parochial reports, enable us, as a Classis, to rejoice in the assurance that God has been merciful unto us, and blessed us, and caused His face to shine upon us.

A special evidence of God's mercy and long suffering to usward, is seen in the exceptionally small number of deaths recorded in the statistics of the several charges, whilst the ranks of the ministry and eldership have been permitted, under a kind Providence, to continue unbroken.

From the reports read and examined, and the testimony of elders, we are assured that the pastors have been faithful in the work of their ministry. The preaching of the Word, catechization, family visitation, and Christian discipline, have been duly observed. The increase of membership by baptism, confirmation and certificate, in some of the charges is unusually large; whilst the reports from charges which can show no marked numerical growth, bear testimony to an increase of such inner spiritual strength, and such growth in godliness, through the faithful use of the means of grace as are equally essential to the upbuilding of Christ's kingdom with the more outward, visible development.

It is gratifying to note that, in all the charges, there is manifest an increasing spirit of earnest devotion to the Church, and a marked progress in Christian activity and true Christian cultus. But, as in every past period of the history of the Church, so now, the kingdom of Satan is arrayed against the kingdom of our Lord. Not only has the Church to wage a constant warfare with the forces of evil without, but must, at all times, guard herself against the disturbing and corrupting powers of sin at work within her own communion. Now, as in the days of the apostles, may be found within the covenant many who are weak and sickly, and many who sleep. Hence it is not strange that some of the parochial reports tell of trials, reverses and discouragements, which impede the progress of Christian work and mar the pleasure of ministerial labor. We need not, however, despond, if we but seek our sufficiency in Him who has promised to be with His Church alway, even unto the end of the world. "If God be for us, who can be against us?"

Some progress has been made in the very important work of cultivating a more hearty, liberal spirit of benevolence among the membership of the different charges; but not such progress as bears a just proportion to the increased material prosperity with which God has blessed us.

The offerings given unto the Lord, out of gratitude for the blessings received at His hands have been, from some of the charges, comparatively large, from others very small. None have done too much. All have come short of the Scriptural measure of alms-giving. In this department of Christian life and work a wide field for improvement lies before us. As pastors, it becomes us, not only to hope for, but also to *labor for* the much needed reform, so that we may hasten the day when those who worship the Lord shall, with cheerful heart, give unto the Lord, according as He has prospered them.

For the prosecution of this reformatory work there is now afforded most favorable opportunities. A new era, the era of missionary activity, has already fairly opened for our Church. As a Classis we heartily respond to the call of the "Peace Commission," the call of the Lord, to enter with new life and vigor, and greater faithfulness upon the sacred work of Home and Foreign Missions.

The revival of industry and the general advancement in the material interests of the country, together with the harmonious and progressive efforts towards more earnest, practical Christian work, which of late are being awakened in all sections of our Zion, have manifestly begotten a healthful and stimulating influence within our bounds. So that, to-day, the outlook for the prosperity of our established charges, and for the extension of missionary work into neighboring uncultivated fields, is brighter and more encouraging than at any previous period in the history of our Classis.

It is true that the pastors, with their time fully occupied, and with no more means than are necessary to meet their own pressing wants, have little or no encouragement to undertake the additional work and expense of opening up new fields of labor, however favorable otherwise may be the opportunity. Nor, as experience has proven, can our Classis afford the help which is necessary to enable us to extend our limits and occupy territory which now offers to us a vantage ground, rich in promise of future harvest to the Church. The time employed at our annual meetings in the discussion of the work of extension, the various plans adopted to accomplish the end in view, and the frequent, earnest and persistent appeals for help to those in authority over us, afford ample evidence that we, as a Classis, have not been remiss in our efforts towards pushing forward the work of missions in the Valley of Virginia.

But shall we be discouraged because of past reverses and failures? No, on the contrary we feel emboldened to persevere in the face of past failures and probable future discouragements, with the assured hope that, ultimately the great Head of the Church will richly bless every effort that is made in behalf of His Kingdom. In view of the increasing missionary spirit evinced throughout the Church, necessarily to be followed by an increase of benevolent contributions; in view of the fact that the work of missions now, more than ever before, is recognized as a work common to the whole Church; and especially in view of solemn pledges of the Synod, under whose fostering care we are, may we not hope that soon, very soon, the work of extending the Church southward, one of the main objects for which the Synod of the Potomac was organized, will receive an impetus and support which will be productive of many good results?

So long as the chain of Classes, extending from the Susquehanna southward, is cut in two by the wide distance which separates us from our brethren of North Carolina, will our efforts toward southern extension prove unsatisfactory and discouraging. Step by step the distance should be and must be diminished. No insurmountable barriers lie in the way of gaining possession of the intermediate towns and counties. Men are at hand, ready and eager to engage in the work. Money is in hands, whose grasp need but be relaxed by a truly Christian, missionary spirit, in order to help forward the work to which our Synod and Classes are called.

In this proposed aggressive movement, we should, as a Classis, put forth continuous, untiring effort, even more vigorously than in the past, looking forward in hope to the day, when the several Classes which compose our Synod, shall be bound together, in a strong chain of unbroken links as well as being bound together, as we are in the unity of love and peaceful fellowship.

As we enter upon a new Classical year, we commit ourselves into the hands of Him, who has so abundantly blessed us in the past, and with unwavering faith trust in Him for all needed help.

The peace of God, which passeth all understanding, keep our hearts and minds through Jesus Christ. Amen.

Respectfully submitted,
J. C. BOWMAN, Chairman.

For The Messenger.

REPORT OF THE STATE OF RELIGION OF ST. PAUL'S CLASSIS.

Rev. and Dear Brethren:—The past, the present and the future are intimately and closely related. In view of this relation, man can see the coming shadows of future events, but not the events themselves until the future becomes present, and not, in bold relief, until the present is the past. The time for action upon the matters, to which the Church directed our attention one year ago, has come and is gone. The parochial reports, therefore, form, as it were, a telescope through which we can behold, in the distant past, the fulfillment or non-fulfillment of our duties and obligations as a Classis.

The principal fact presented in this view, is a partial fulfillment of our duties and obligations. The Word has been preached, in and out of season; hence a few more of the spiritually blind and deaf, now see the glory and hear the joyful sound of the Gospel. The lambs of the flock have been gathered in through the sacrament of baptism; the youths have been fed and nourished by Sunday-school and catechetical training; the multitudes on the way, tarrying on the mount, have been refreshed and quickened at the Lord's table; churches have been repaired; a Sunday-school chapel built and many other home improvements made. The cause of Missions has also received more than ordinary attention; a few more societies have been organized, which have done a noble work at home and for the Church at large; the orphans have not been neglected nor forgotten—all the benevolent objects of the Church received some, if not full attention.

Notwithstanding all this, the claims of the different causes, need to be brought home still more closely to the mind and hearts of the people. We have been slow in making use of the helps of the Church. Our papers and periodicals are not circulated to the extent that they should be. The fact also confronts us that the wants of the flocks in the way of pastoral work are not properly met. The reason of this lies, not so much in the want of self-sacrifices on the part of the pastors, as in their having too many congregations or preaching places. By a reconstruction of charges, and much self-denial, this want might be met, but for the present it seems almost impossible to do this, inasmuch as many of the congregations within our bounds are scarcely more than missionary points.

There must, therefore, be in our hearts and minds a commingling of joy and sorrow, for the consciousness of duty performed produces joy and gladness, and the consciousness of duty unperformed, pain and sadness.

All this, no doubt, is well. We need, in the midst of our joy, to be humbled; lest we might become indifferent and reckless, and fail to see the exertions which we must put forth in the interest of the Church and the common cause of Christianity.

May the great Head of the Church lead and guide us by His Holy Spirit, in the fulfillment of our duties and obligations; and for whatever blessings we have enjoyed, and for whatever good we may have accomplished as instruments in His hands, to Him be all praise, honor, and glory, now and forever.

Respectfully submitted,
JOHN W. PONTIOUS, Chairman.

THREE ASSEMBLIES.

Three General Assemblies of Presbyterians have been in session this week. At Madison, Wis., is the largest Presbyterian organization in the world: that of the Church which is known as the Northern, although it includes ministers and churches over the entire country, about 5,000 of each. The Southern is at Charleston, S. C. It includes about 2,000 ministers and as many churches. These two bodies were in one before the war, and negotiations for organic union since have failed. But being essentially one in faith and order, and now exchanging courtesies freely, the need of closer union is not felt as it once was. If the whole country were covered by one Assembly, it is quite probable that agitation for at least three Assemblies would begin. The Cumberland Assembly is meeting in Evansville, Ind. This body is separated from the main body on account of doctrinal differences: it has about 1,500 ministers and 2,000 congregations. The various branches of the Presbyterian family in the country make up a total of 10,000 ministers, 13,000 congregations with 1,000,000 members: giving annually $15,000,000, or $15.00 per each member to religious purposes: a larger sum in proportion than is given by any other denomination in the world, so far as we are at present advised.—*N. Y. Observer.*

For The Messenger.

NEARER, MY GOD, TO THEE.

I.

Proxime Domine,
Proxime Tibi;
Si esse crucem se,
Quem ferre me,
Ero in carmene,
Proxime, Domine,
Proxime, Domine,
Proxime Tibi.

II.

Cum errans veluti
Occidente;
Tenebrae supra me,
Lapis sub me;
Ero, in somnis se,
Proxime, Domine,
Proxime, Domine,
Proxime Tibi.

III.

Tunc viam videre
Coelestiae;
Tot coelum mittere,
Clementiae;
Angeli vocant me
Proxime, Domine,
Proxime, Domine,
Proxime Tibi.

IV.

I vigilantes se,
Magna laude,
Meo angore e
Gradus telle.
Sic sim sorore de,
Proxime, Domine,
Proxime, Domine,
Proxime Tibi.

V.

Aut alae ferrint me,
Ut Sagittae;
Saeculum retro me,
Ascendere;
Tot cantus est usque:
Proxime, Domine,
Proxime, Domine,
Proxime Tibi.

A truly humble soul ascribes all that is good to free grace, all that is evil to itself: God is justified and glorified by every one whom He justifies and glorifies.

Family Reading.

PERFECT PEACE.

Quiet as a peaceful river,
Quiet as the wind-hushed seas,
In Jehovah trusting ever,
We are kept in perfect peace.
We'll not ask Thee what Thou doest;
Whatsoe'er it be, 'tis right;
Thou the Friend of friends, the truest,
Wilt sustain midst storm and night.

Deep beneath the running ocean,
Deep beneath the howling flood,
All unmoved by the commotion,
Sit the promises of God.
We are anchored firmly to them,
Though in tatters hang our shrouds;
Calmly we look up, and through them
View the thunder-riven clouds.

This our constant heart consoleth,
And we will not be afraid;
'Tis our Heavenly Father ruleth,
And on Him our trust is stayed.
Quiet as a peaceful river,
Quiet as the wind-hushed seas,
In Jehovah trusting ever,
We are kept in perfect peace.

SIGNIFICANCE OF THE BIBLE'S SILENCE.

A sentence of Archbishop Trench's has been ringing in my ears repeatedly this morning. In one of his Hulsean Lectures, I think, he says something like this: "That it was observed by one wise man to another that his questions taught more than other people's answers;" and he refers back, if I remember rightly, to the Scripture in this aspect of it: "That the silence of Scripture is often more instructive than the teaching of other books." Now that silence, as it appears to me, may not be inaptly quoted as an evidence of the Scriptures' inspiration. It is silent, not by inadvertence; it is silent by design. The same Spirit which prompted the writers to write withheld the writers from writing when the Lord did not will the inspiration.

And so it is true, as Boyle says, that the Scripture is like a dial in which we are informed by the shadow as well as the light; and, again, in the words of the lamented Archer Butler, "What we see is holy; but what we see not is holier still." It is the glory of God, we are told, to conceal a matter. And sometimes to repress an unhallowed curiosity, and sometimes to exercise His people's faith, and sometimes to vindicate His own prerogative, and sometimes—nay, always—to evolve His own plans into clearer and grander harmony, God mingles obscurity and brightness in the revelation of His will. There is no obscurity, mark you, upon the matters that concern salvation. They are all as clear as the morning. There is no theorising upon truth. In the Scripture truth is dogmatically asserted. We do not get hold of the processes by which the results are arrived at; we do not see the reason of things as they present themselves to the divine mind. And if it be God's word, it must be so. If it be God's word, we must take it because God says it, and we must not be disposed to seek out irreverently what it is His pleasure to hide.

Human silence, you know, may be broken by human tests. It is recorded that when the oracles of old were rather chary of response, Alexander politely compelled the priestess to the tripod and made her speak. And on another occasion, when the blood of St. Januarius did not liquefy as it ought to have done—when the priests were either unable or unwilling (I give them the choice of the dilemma)—a message came from one whose position gave him power, that it must liquefy in half an hour, or the high priest should be hanged. But in spite of royal will, and in spite of military insolence, the silence of the Scripture remains inviolate. The seal of that silence cannot possibly be broken by the touch of any human hand, and it is noteworthy, that the subjects upon which Scripture are silent are precisely the same subjects where irreverent curiosity would fain probe to the uttermost, and where speculations have been multiplied almost without end.

We ask about the creation of the world; it is dismissed in a sentence, almost in a word. We ask about the angels—those vast and lofty intelligences who are so powerful for good or evil. We do not know much about them from the word. We ask about the existence of other worlds; we would fain know something of the conditions under which they live—whether there is sin among them—

> "Whether they have felt above,
> Redeeming grace and dying love."

We know nothing about it from the word.

We ask in reference to the origin of evil; we find scars upon the earth; a sickly and wailing child, volcano and pestilence, tyranny and wrong; and if God be God, and if He be love, and if He be pure, whence? why? Scripture is silent. It is more concerned to discover the remedy than to account for the disease. We ask about the dead. What are the conditions of their existence in the world to which they are gone on, and in that paradise which is but a suburb of heaven? We do not know: the word is silent.

Who, awed by the loving ministry of the Lord Jesus, and loving Him intensely, as I trust we are getting to do as a personal Christ—as a personal Redeemer—who of us has not wondered what He was like? We know all about heroes. We know all about poets and artists. Every great man who is noteworthy enough to live in memory at all—either the pen or the pencil has brought him before us to the very buckskin, or to a ribbon. Many painters have essayed to paint Christ; but then it is left to the imagination entirely. Raphael, and Correggio, and Caracci, can give us no light, nor Matthew, nor Mark, nor John. Nay, Luke even—for he was, as a tradition says, painter as well as physician—has not essayed to draw for us upon canvas the features of the Master whom he loved.

Now, mark where Scripture is silent, and where Scripture speaks; silent upon matters that are subordinate—rich with a speaking fullness upon matters that are supreme, silent where irreverent curiosity would probe or arrant fancy would wander; abundant in its revelation where the intellect thirsts for knowledge, and where the hunger of heart would be satisfied with the fullness of the word; rich in its proclamation of everything that can lead the tottering steps of a wayfaring man to Jesus; abundant in its revelation of the one way to God and of the honors that are to be given to the Redeemer and to the Holy Spirit in the salvation of sinners; free and unrestricted in its offers of mercy, and with such a power in its words that the lame man leaps as a hart and the tongue of the dumb sings; yet there is a silence—an unmistakable, inviolate, painful silence—where misgivings, or rather skepticism, would inquire, or where unhallowed curiosity would probe.—*Punshon.*

LOUIS PHILIPPE AND THE MARSEILLAISE.

An Englishman arrived at Paris some days before the Revolution of July, 1830. He very eagerly sought to inspect the interior court of the Palais Royal, where the Prince, Louis Philippe of Orleans, was receiving deputations that came to him from all parts of the country, villagers with the mayor and drummer at their head, brave fellows well furnished with addresses and often excited by the fatigues of the road and the heat of the day.

The Englishman, on arriving, asked if Louis Philippe had made his appearance.

"Certainly," they answered him, "he is just retired."

"Ah! I am very sorry for that," he said. "I am come to Paris to see him."

"Never mind," said one near him; "I will show him to you." So he shouted out: "Vive Louis Philippe! Vive la Charte!" and the multitude cried out the same.

A window opened over a balcony, the prince appeared, humbly saluted the crowd, and retired.

"Ah! I am very glad indeed," said the Englishman; "but I have heard some say that one might see him with the tricolored flag, and surrounded by his family."

"That is very easy," said the other; "give me some sous, and he will come forth."

"Indeed! Here are some, with great pleasure," said the Englishman, handing a franc to his neighbor.

Immediately a voice raised the couplet, which a thousand voices immediately repeated,

> "Soldier, with the tricolor flag,
> Who from Orleans bearest it," etc.

And the couplet did not cease to be heard before the prince, surrounded by his family and holding the three-colored flag, came forth to salute the crowd.

There was silence for a short time. Then the complaisant neighbor, turning towards the ear of the Englishman, said: "Now shall I make him sing? As it is rather a difficult matter, you will have to give me ten francs."

"I will do so willingly," said the Englishman, assured by the success of the former engagements.

Then the man, with his ten francs, exerted himself and shouted with others around him so eagerly and lustily, "Vive le roi! Vive la Charte! la Marseillaise!" that at the end of twenty minutes Louis Philippe presented himself again before a large crowd exulting with impatience and joy.

The Marseillaise was lustily raised by the crowd. The new king was about to retire from the balcony, but stopped in the midst of the applause, and sang with the people, marking time with his feet.

The story relates that the king-exhibitor, addressing the Englishman, said to him, "Now if you give me one hundred francs he shall dance." But the other, thinking that the show had gone far enough, went away.

Some may think this anecdote comes from a suspicious source. It is taken word for word from the contemporary history of C. A. Daubin, a work in use among students of philosophy. It appeared to the learned professor to be so characteristic that he thought it worth relating, although at first sight it appeared to him unworthy of the gravity of history.—*Leisure Hour.*

KNOX'S COURTSHIP.

A curious anecdote connected with Knox's marriage to Lord Ochiltree's daughter, is contained in a letter written by Mr. Robert Miller, minister of Paisley, to Woodrow, the historian of the sufferings of the Church of Scotland, dated November 15th, 1722, and will be read with interest by many. It is as follows:

John Knox, before the light of the Reformation broke up, traveled among several honest families in the west of Scotland who were converts to the Protestant religion. Particularly he visited oft Stewart Lord Ochiltree's family, preaching the gospel privately to those who were willing to receive it. The lady and some of the family were converts. Her ladyship had a chamber, table, stool and candlestick for the prophet, and one night about supper said to him, "Mr. Knox, I think you are at a loss for want of a wife?" To which he said, "Madame, I think nobody will take such a wanderer as I." To which she replied, "Sir, if that be your objection, I'll make inquiry to find an answer against our next meeting." The lady accordingly addressed herself to her eldest daughter, telling her she might be very happy if she could marry Mr. Knox, who would be a great reformer and a credit to the Church: but she despised the proposal, hoping her ladyship wished her better than to marry a poor wanderer. The lady addressed her second daughter, who answered as the eldest. Then the lady spoke to her third daughter, about nineteen years of age, who very faintly said, "Madame, I'll be very willing to marry him, but I fear he'll not take me." To which the lady replied, "If that be all your objection, I'll soon get you an answer." Next night at supper the lady said, "Sir, I have been considering upon a wife for you, and find one very willing." To which Knox inquired: "Who is it, madame?" She answered, "My young daughter, sitting by your side at the table." Then, addressing himself to the young lady, he said, "My bird, are you willing to marry me?" She replied, "Yes, sir; only I fear you will not be willing to take me." He said, "My bird, if you be willing to take me, you must take your venture of God's providence as I do. I go through the country sometimes on my foot, with a wallet on my arm and a Bible in it. You may put some things in for yourself, and if I bid you take the wallet you must do it, and go where I go and lodge where I lodge." "Sir," said she, "I'll do all this." "Will you be as good as your word?" "Yes, I will." Upon which the marriage was concluded. She went with him to Geneva. And as he was ascending a hill, she got up to the top before him and took the wallet on her arm, and sitting down said, "Now, good man, am not I as good as my word?"

THE USE OF PAIN.

The power which rules the universe, this great tender power, uses pain as a signal of danger. Just, generous, beautiful nature never strikes a foul blow; never attacks us behind our backs; never digs pitfalls or lays ambuscades; never wears a smile upon her face when there is vengeance in her heart. Patiently she teaches us her laws, plainly she writes her warnings, tenderly she graduates their force. Long before the fierce red danger light of pain is flashed, she pleads with us—as though for her own sake, not ours—to be merciful to ourselves, and to each other. She makes the overworked brain to wander from the subject of its labors. She turns the over-indulged body against the delights of yesterday. These are her caution signals, "Go slow." She stands in her filthy court's alleys that we pass daily, and beckons us to enter and realize with our senses what we allow to exist in the midst of the culture of which we brag. And what do we do for ourselves? We ply whip and spur on the jaded brain, as though it were a jibbling horse—force it back into the road which leads to madness, and go on full gallop. We drug the rebellious body with stimulants, we hide the signal and think we have escaped the danger, and are very festive before night. We turn aside, as the Pharisees did of old, and pass on the other side with our handkerchief to our nose. At last, having broken nature's laws, and disregarded her warnings, forth she comes—drums beating, colors flying—right in front to punish us. Then we go down on our knees and whisper about it having pleased God Almighty to send this affliction upon us, and we pray Him to work a miracle in order to reverse the natural consequences of our disobedience, or save us from the trouble of doing our duty. In other words, we put our finger in the fire and beg that it may not hurt.—*Temple Bar.*

JOYFULNESS AND USEFULNESS.

Above all things, see to it that your souls are happy in the Lord. Other things may press upon you; the Lord's work even may have urgent claims upon your attention; but I deliberately repeat, it is of supreme paramount importance that you should seek, above all other things, to have your souls truly happy in God Himself. Day by day seek to make this the most important business of your life. This has been my firm and settled conviction for the last five-and-thirty years. For the first four years after my conversion I knew not its vast importance; but now, after much experience, I especially commend this point to the notice of my younger brothers and sisters in Christ. The secret of all true effectual service is joy in God, and having experimental acquaintance and fellowship with God Himself. But in what way shall we attain to this settled happiness of souls? How shall we learn to enjoy God? how obtain such an all-sufficient, soul-satisfying portion of Him as shall enable us to let go the things of this world as vain and worthless in comparison? I answer, this happiness is to be obtained through the study of the Holy Scripture. God has therein revealed Himself unto us in the face of Jesus Christ. In the Scriptures, by the power of the Holy Ghost, He makes Himself known unto our souls. Remember, it is not a God of our own thoughts or our own imaginations that we need to be acquainted with; but the God of the Bible, our Father, who has given the blessed Jesus to die for us. Him should we seek intimately to know, according to the revelation He has made of Himself in His own most precious word.—*George Müller.*

A THOUGHT.

I've sometimes wondered if the stricken woman
Who watched in anguish by the Crucified
Found in her mother-nature, fond and human,
No longing to be nearer while He died.

Just to have held His head upon her breast
And showered loving looks and kisses down,
With burning tears that could not be repressed
Scattered, like jewels, in His thorny crown.

Or, if this yearning asked of God too much,
If she must be denied a care so sweet,
Surely, she might, with tender, reverent touch,
Have wiped the blood-drops trickling from His feet. —*Independent.*

THE PERFUMES OF FLOWERS.

Of all the qualities which flowers possess, perhaps none have recommended themselves more to our notice than their perfumes. They are the most æsthetic delight to the human soul. We feel ready to concede the utilitarian origin of all other qualities of flowers rather than that of perfume. There is something so ethereal about it, and something approaching to and suggesting immateriality, that we cannot wonder if the stern analysis of modern science produces the sensation of a shock when it declares that this subtle quality had its origin in a simple bid for the services of various kinds of insects. We may have previously concealed from ourselves the fact that many flowers emit odors which are not pleasant to us; whilst others are actually disagreeable and even repulsive. We have exercised a pleasant and unconscious eclectism, and selected for our delight those which administered the most pleasure. And yet it would not be impossible to construct a scale of floral perfumes in which we should have the most delightful at one end and the most disagreeable at the other, and these two extremes should be almost imperceptibly connected by varying odors. With ourselves the perfumes of flowers administer more to our sense of delight in them than either shape or color. They linger longest in our memories, and are not unfrequently silent pegs on which hang many of our saddest or most pleasing associations. With what delightful sadness does the perfume of the first sweet violet of spring greet the nostril! There is an odor of dead or far-off and long-forgotten memories about it. The perfumes of our most familiar flowers will revive associations of bygone times and old associations sooner and more vividly than anything else in nature.

Yet chemists tell us how little actual matter of the kind is required to create the sense of smell even in man, and we know that it is much more highly developed in many insects. The merest trace of otto of roses will produce in our nostrils a sense of its pleasant perfume. The most inappreciable particle of musk will scent our clothes for years, and it has been shown that even our own sense of smell is able to detect the three one-hundred millionth part of a grain of musk! In this respect our olfactory nerves far transcend in keenness of detection the power of even spectrum analysis.

Many of the perfumes sold for toilet purposes have been manufactured in the chemist's laboratory, instead of in the secret bosom of flowers; although, at present, it is easier to imitate those odors we call aromatic than any others. Thus, the benzoic series of aldehydes includes many useful perfumes, as those of bitter almonds, so commonly emitted by rosaceous flowers, such as the hawthorn, meadow sweet, spirea almaria, and many others. The well-known smell of new-mown hay is due to a peculiar chemical principle called coumarin, which can be produced by chemists artificially.—*Vick's Magazine.*

Useful Hints and Recipes.

SHELF FOR CHINA.—Cover the shelf with green flock, and border it with stamped leather of a scarlet hue. Many charming Oriental borderings can now be had, and in nine cases out of ten shelves look best with no valance, merely a binding studded with nails. A Japanese fringe, with green silk netted heading and cream tassels, would have a good effect.

TO KEEP CHEESE MOIST.—Many housekeepers complain that their cheese becomes dry, and some use a kind of bell-glass to put their cheese in. A very simple expedient will keep cheese in the best condition. Take a linen cloth or cheese-cloth, dip it in white wine, squeeze out excess of wine, and wrap up the cheese in it. By doing this the cheese is not only kept moist, but its flavor is improved.

STUFFED EGGS.—Boil the eggs hard; cut them in two lengthwise, and remove the yolk, which chop, adding to them some cooked chicken, lamb, veal or pickled tongue chopped fine; season the mixture, and add enough gravy or the raw yolk of eggs to bind them; stuff the cavities, smooth them and press the two halves together; roll them in beaten egg and bread crumbs twice. When just ready to serve, dip them in a wire basket into boiling lard, and when they have taken a delicate color drain. Serve for lunch on a napkin and garnish with parsley or any kind of leaves or serve with tomato sauce. —*Mrs. Henderson.*

TO WHITEN FLANNELS.—"How shall I restore the color to my flannels?" is a question often asked by housekeepers whose clothes have been ruined by the bad treatment of indolent, incompetent washerwomen. A solution of one-and-a-half pounds of white soap and two-thirds of an ounce of spirits of ammonia, dissolved in twelve gallons of soft water, will impart a beautiful and lasting whiteness to any flannels dipped in it, no matter how yellow they may have been previous to their immersion. After being well stirred round for a short time, the articles should be taken out and well washed in clean cold water. For washing black or navy blue linens the following receipt is said to be an excellent one: Take two potatoes grated into tepid soft water (after having them washed and peeled), into which a teaspoonful of ammonia has been put. Wash the linens in this, and rinse them in cold blue water. They will need no starch, and should be dried and ironed on the wrong side. It is said that an infusion of hay will preserve the natural color in buff linens, and an infusion of bran will do the same for brown linens and prints.

WASHING LACE CURTAINS.—French or professional laundresses use bleaching powder which makes the lace beautifully clear, but injures the fabric. It is safer to do up curtains at home. Once understood, the work is as simple as any washing, and curtains can be made to look as well as if done up at a laundry, and will last much longer. Frames similar to quilting frames should be made and covered, just the size of the curtains. Shake all the dust from lace curtains—spread across two lines in the yard and with a duster brush gently. Put one at a time in a tub half full of tepid water, with two tablespoonfuls of ammonia. Let them remain fifteen minutes, turning over occasionally and squeezing with the hands. After which squeeze out and place in another tub containing the same mixture, and go through the same process. From this place the curtains in clear water. Squeeze from this and put into a bag or pillow case and scald in clear soapsuds. When removed from this rinse through two waters, blueing the last one. Then starch, making the starch quite blue. (Strain both blue water and starch, that it may contain no specks.) Then stretch the curtains and baste on to the frames. Dry out of doors if possible.

Miscellaneous.

THE OLD GRIST MILL.

By Willow brook, beneath the hill,
Stands quaint and gray the old grist-mill.
Spring mosses on his steep roof grow,
Where broad their shade the willows throw.
The pond near by is clear and deep,
And around its brink the alders sweep;
The lily pads spread gay and green,
The lilies white and gold between;
While grinds the mill with rumbling sound,
The water-wheel turns round and round.

Among the reeds the muskrat dives,
And swift "the swallow homeward flies;"
The robin sits in cedars near,
When Willow brook runs swift and clear;
The children by the school-house play,
Where slumberous shadows softly stay,
And warm and low the summer breeze
Is whispering through the willow leaves,
While grinds the mill with rumbling sound,
The water-wheel turns round and round.

The crows now wing their southern way;
The squirrels in the nut trees play;
With merry shouts the school-boys run;
The mountains blush 'neath autumn's sun;
Their grain they bring adown the hill,
The farmers, to the old grist mill;
And faint from far o'er hill and dale
Falls on the ear the thresher's flail;
While grinds the mill with rumbling sound,
The water-wheel turns round and round.

Long years have come and passed away;
The mill with age is gaunt and gray;
The roof gaps wide to rain and sun;
With cobwebs thick the walls are hung.
The pond is overgrown with weeds;
The marsh-wren builds among the reeds;
The night winds through the willows moan;
The school-house gone, the children grown;
The farmers sleep where wild flowers grow,
Who brought their grain so long ago,
When ground the mill with rumbling sound,
And the water-wheel turned round and round.

HISTORY OF THE CENSUS.

The term census is of old Roman origin, a group of the many functions performed by the high officials called censor having received the name census. In modern acceptation it is "an official enumeration of persons, their property generally, with such facts as tend to show their moral, social, physical and industrial condition." In the Pentateuch enumeration of the people is enjoined, and the most ancient statistical record of the kind is that of Moses in the wilderness. There is a record of a Chinese census made by command of the Emperor Fee, 2042, B. C., and one in Japan under the Mikado Sujun in the *last century before Christ.* Under the constitution of Solon the citizens of Athens were divided and registered in four classes, according to the amount of their taxable property or income.

In Prussia census-taking dates back to Frederick I., and was improved under Frederick II. The enumeration embraces mechanics, etc., and is made by civil officers on one day in December. The new German empire, on December 1, 1871, took a census for the first time. The German states, for the most part, take a census triennially. Austria's census was first taken in 1734, and until 1857 was used entirely for military purposes. It is taken every three years.

The Roman census originated under Servius Tullius the sixth king of Rome, in the distribution of citizens into classes, in a most solemn manner, on the Campus Martius, where every citizen had to appear, and to declare under oath his name and dwelling, the number and age of his children and the value of his property, under penalty of having his goods confiscated, and of being scourged and sold for a slave. The whole population was divided into six classes, based upon property qualifications; improvements were made under Augustus. In the sixteenth century came into vogue the practice of keeping church registers of births, marriages and deaths, out of which grew the modern system of recording the movements of the population. Peter the Great, in 1719, had a census taken of the male conscription, additions being made until 1802, when a "Central Bureau of Statistics" was organized, which was re-organized in 1852. From 1858–67 the Russian census grew to include legal population, information in reference to sexes, number of houses in towns, churches, institutions, manufacturing establishments, etc.

The science of statistics has been more cultivated in Sweden than in any other country. The practice dates back to 1686, and has been carried to a high state of perfection. In Turkey the census is taken for conscription. The first taken in France was in 1700; it is now taken at quinquennial periods, Denmark being the only other country that takes its census every five years. The United States, Great Britain and Ireland, Holland, Belgium, Switzerland, Portugal, Sweden and Norway, on the other hand, do the work every ten years. The origin of the American census may be traced to the colonial period, when the British board of trade caused enumerations to be made for commercial purposes. The census of the United States presents the unusual fact of being ordained by the constitution of the government, and really at the very birth of the government itself, in 1790. It was then decided to take a census every ten years as a political necessity. General James A. Garfield presented a bill in 1870 to take from the control of marshals the collecting of census returns, and provisions were made to meet the requirements of science, but the bill was defeated by the Senate. The ninth census was then taken, under act of 1830, by 6,572 assistant marshals, supervised by sixty-one marshals of the United States courts, at a cost of $3,360,834. General Walker is considered to have made it (ninth census) the most complete in detail and accuracy that has ever been accomplished.

The present law, passed by the Forty-fifth Congress, allows $3,000,000, and has some excellent provisions. Supervisors are to be appointed for divisions, they appointing enumerators of sub-divisions, who are to be selected solely with reference to their fitness for these duties, and without reference to political or party affiliations. Under the old law sub-divisions were limited to 20,000 inhabitants, while by the present law they are limited to 40,000. By the old law the time from June 1 to November 1 was allowed for enumeration, while under the present statute it is required to be done in June, and in cities of more than 10,000 inhabitants in the two weeks from the first Monday in June. School-masters have largely been found in England among the best qualified enumerators. It is proposed here to employ local officers and physicians, as it is thought they would make excellent enumerators.—*Fred. L. Jenkins, in New York Tribune.*

WHERE TIN ORES ARE FOUND.

Tin is one of the earliest metals known, which is contrary to what, not many years ago, was the general opinion of scientific men. The researches, however, which within the last twenty years have been instituted with regard to the earliest races inhabiting Europe, have conclusively shown that weapons and implements of bronze (an alloy of tin and copper) were probably the metallic articles earliest in use, after those composed of copper alone, and before the introduction of iron. In the curious "lake dwellings," discovered in Switzerland, not only bronze implements, but bars of pure tin vary from four to twenty per cent., about twenty per cent. being the most common. The principal present resources of tin are, first, Cornwall, where it is now almost exclusively procured from the mines instead of washing, or "stream works;" second, Saxony or Bohemia, in small quantities, and exclusively from mines; third, Banes and other islands of the Malay archipelago, the Malay peninsula, as well as parts of Hindoostan and Burmah; all the productions from these (now furnishing the greater part of tin commerce) now known generally as "Strails tin," being derived from stream works; fourth, New South Wales, Queensland, and other parts of Australia, together with Tasmania, Spain, Bolivia and Mexico, also furnish (or have lately done so) some portion of the tin commerce. Greenland, Japan, Finland, Siberia, Iceland and Madagascar, and some other localities have also yielded tin in greater or less quantities.

A REMARKABLE SCENE.

A few miles off the road down the open and well-cultivated valley of the Narbada, in Central India, is a mighty river pent up into a third of its width, and for more than two miles boiling along between two sheer walls of pure white marble, a hundred feet in height, with here and there a seam of dark green or black volcanic rock, which enhances the purity of the marble like a setting of jet. What must be the charm, in a dusty Oriental land, of the coolness and quiet of those pure cold rocks, and of the deep blue, pellucid water. "The eye," says the traveler, "never wearies of the infinite variety of effect produced by the broken and reflected sunlight, now glancing from a pinnacle of snow-white marble reared against the deep blue of the sky; as from a point of silver, touching here and there with bright lights the prominences of the middle heights, and again losing itself in the soft bluish grays of their recesses. Still lower down the bases of the cliffs are almost lost in the hazy shadow, so that it is hard to tell at what point the rocks have melted into the water, from whose depths the same lights, in inverse order, are reflected as clear as above, but broken into a thousand quivering fragments in the swirl of the pool." This beautiful spot is infested with bees, which, if disturbed, many travelers have found very dangerous; and, indeed, on one occasion they stung an intruder to death. The Marble rocks, like almost every object of great natural beauty, have been sanctified by the Brahmins, and many of the commonest legends transported hither. Across the chasm, the monkey legions of Hanuman leaped on their way to Ceylon; the Celestial elephant of India left his mighty footprint here in the white rock. Temples to the Siva crown the right bank of the cliff, and by the river's edge is a favorite ghat for the launching of the bodies of devout Hindus into the waters of Mother Narbada, which are consequently polluted by ghoul-like turtles, monstrous fishes, and repulsive crocodiles, that fatten on the ghastly provender thus provided for them.

SOUNDING THE DEEP SEA.

Some interesting results of recent deep sea explorations were concisely stated in a late lecture at the Royal Institution, London. Four-elevenths, or nearly three-fourths of the surface of the earth is covered by sea. The average depth of the ocean is, according to the latest calculations of Mr. Otto Krummell, about 1,877 fathoms, or somewhat over two miles. The greatest depth known to exist was discovered by the United States ship Tuscarora, near the Kurile Islands, in the Northeast Pacific. It is 4,655 fathoms or about five miles and a quarter. The highest mountain existing is of about the same height as the deepest sea is deep. So insignificant, however, is the total volume of the land raised above sea level in proportion to the vast cavity occupied by the sea, that were this cavity emptied of its water, the whole of the land now above sea level could be shovelled into it twenty-two and a half times over before it would be filled up to the present sea level. Nevertheless, the depth of the oceans, great as it is, is as nothing in comparison with the vastness of their extent of surface. As Mr. Croll has said, the oceans in relation to their superficial area are as shallow as a sheet of water 100 yards in diameter and only an inch in depth. The sides of the ocean basis are not at all steep! They are mostly so little inclined that an ordinary locomotive engine could run up them in a straight line with ease. Their inclination is usually not more than three or four degress or less. Around some oceanic islands the slope is greater. The steepest slope known is at Bermuda, where there is an inclination of nearly 2,000 fathoms. There are no such things as mountains and valleys on the deep sea bottom. Animals cannot slip down against their will into the depths, but must move deliberately into them, and travel a long journey to reach them. The pressure exerted by the superincumbent water at great depths is so great as to be almost beyond conception. It amounts roughly to a ton on the square inch for every 1,000 fathoms of depth, about 166 times as much as the pressure to which people are subjected on land. At the greatest depths the pressure is about four tons and a half. Vast though this pressure is, it is, however, only about one-eighth of that which Professor Abel and Captain Noble have measured, as produced in their experiments on gunpowder. The deep sea animals being completely permeated by fluids, are probably no more conscious of pressure acting upon them than we, and so long as they move slowly from one depth to another, are most likely unaffected by the consequent changes of pressure. With regard to the temperature of the deep sea water, the conditions which would affect animals are comparatively simple. Nearly all over the ocean the temperature at 500 fathoms is as low as 40° F., and this is the case even immediately under the equator in the Atlantic and Pacific oceans. Below 2,000 fathoms the temperature is never more than a few degrees above freezing point, excepting in the peculiar case of land-locked seas, such as the Sulu Sea.

THE DEAD HOUSE OF MUNICH.

There is a law in Munich dating from a time anterior to the Kings, and instituted by a Count who had an intense horror of being buried alive, which requires that every person who dies shall be placed in a house for the dead, and there remain for three days previous to burial. To a ring on one of the fingers of the dead a wire is fastened leading to a bell so that any movement of the hand arouses the attendant. In the past hundred years two or three cases of waking in the house have occurred. During the cholera epidemic in 1855–56, when the house was always full, a lady one night awoke from her sleep and rushed out into the street, frightening so terribly a coachman, who believed her to be a ghost, that he died at once. The lady recovered and the coachman took her place on the bier in the house of the dead.

HOW THE AFGHANS MAKE A SAINT.

There is a story told of our friends, the Khybar Zakhakhels that is very probably true. It was long a sore point with them that, while every other section of the tribe had its particular shrine, no Fakir had been obliging enough to die among them. They had been taunted about this by the others, till at last they determined to supply the deficiency. In Peshawur lived a Fakir of peculiar sanctity. A deputation from the Khybar waited on this saint, and earnestly invited him to pay them a visit. He granted the request, and on arrival was sumptuously entertained. After dinner he was informed of the vacancy in the Khybar saints' calendar, and of the determination of the tribe to be no longer without the means of having a heavenly agent to forward the prayers of their sonless ones. As his soul was going straight to bliss, and his body to be so highly honored, he could not possibly have any objection to the arrangement. Any way, the sacrifice was made, and the desired sanctuary secured.—*Blackwood's Magazine.*

Selections.

The trees that are most in the sun bear the sweetest fruits.

Poverty wants some, luxury many, and avarice all things.

Every person is sure of one good friend if he will not abuse himself.

Experience is the Lord's school; and they who are taught by Him usually learn by the mistakes they make that they have no wisdom, and by the slips and falls they meet with that they have no strength.—*John Newton.*

In general, pride is at the bottom of all great mistakes. All the other passions do occasional good, but wherever pride puts in its word, everything goes wrong, and what might be desirable to do quietly and innocently, it is morally dangerous to do proudly.—*Ruskin.*

Nothing doth so establish the mind amidst the rollings and turbulency of present things, as both a look above them and a look beyond them; above them, to the steady and good hand by which they are ruled; and beyond them, to the sweet and beautiful end to which by that hand they shall be brought.—*Leighton.*

Little circumstances are the plague of schemers. As Bossuet puts it: "No human scheme can be so accurately projected, but some little circumstance may intervene to spoil it." To rise above the fallibility of scheming is to put one's self on the side of truth—is to be an obedient follower instead of a presumptuous leader.

Alas, how soon the hours are over
Counted us out to play the lover!
And how much narrower is the stage
Allotted us to play the sage!
But when we play the fool, how wide
The theatre expands! beside,
How long the audience sit before us:
How many prompters, what a chorus!
—*Walter Savage Landor.*

Science and Art.

THE HUMAN RETINA.—In a recent note to the Vienna Academy Herr Salzer offers an estimate (based on numeration) of the probable number of optic nerve fibers and of retinal cones in a human eye. The number of the former he supposes to be about 438,000, that of the latter 3,360,000. This gives seven or eight cones for each nerve fiber, supposing all fibers of the optic nerve to be connected with cones, and equally distributed among them.—*Scientific American.*

LITHOGRAPHIC STONE.—Until recently, says *The London Engineer*, the large demand for lithographic stone in England and in the United States has been chiefly supplied from Germany. It is now, however, stated that Canada will probably contribute a considerable share of this trade, the quarries of Marmora yielding a stone as suitable for lithographic purposes as that obtained in Germany. The stone has been tested by practical lithographers, and the results are said to have been completely successful.

A PAPER DOME.—A dome was recently constructed entirely of paper, for the astronomical observatory of the Polytechnic Institute at Troy, twenty-nine feet in diameter. The usual dome would weigh from five to ten tons, but this one weighs not more than one-tenth as much. The dome is suported on a dozen cast iron balls, six inches in diameter, which run in a groove with so little friction that a child can turn the entire structure. By enormous pressure the paper has been reduced to a thickness of one-sixth of an inch, and is as hard as the toughest wood.

The only danger despised by the projectors of the Suez Canal has proved to be the one real impediment to its utility. The dreaded current from the Red Sea has turned out no danger at all, and the curves in the channel which were made to resist the effect of this current are now pronounced wholly unnecessary. "Indeed," writes a correspondent, "when I came through in the Poonah, the longest ship that ever entered the canal, these curves proved very serious obstacles to a quick passage."

Personal.

Alexandre Dumas is described as being a very reserved man, who cares little for miscellaneous society, but who is agreeable and talks brilliantly in company with a few congenial people.

This is the congratulatory telegram which Dr. Foss, the new Methodist Bishop, received from his family last week:—"We stand by you as usual, but rejoice with tears—May, Millie, Helen, Fannie, Rossie."

Miss Emma Abbot is reported to have made $47,000 during her last season. With this statement freely circulated, it is not to be wondered at that so many young women feel that they have a "mission" to go on the operatic stage.

Count William Bismarck, son of the great Chancellor, has just made his maiden speech in the German Parliament. He resembles his father in appearance and also in his manner of speaking—his rather hoarse voice, his occasional pauses in the midst of his sentences, and his energetic but unvaried gestures. His argument was in favor of fixing a maximum rate of interest, and at the same time excepting commercial operations from usury penalties.

The two eldest daughters of the late Princess Alice are named, one after their grandmother Victoria, the other after their paternal grandmother Elizabeth, of Prussia. Victoria is seventeen and Elizabeth sixteen. Both are tall and well-grown for their age, with fair hair, light blue eyes and fresh complexion, bearing a striking resemblance to their aunt, Princess Beatrice, and still more to their cousin, Princess Charlotte, eldest daughter of the German Crown Prince. The recently-performed ceremony of their confirmation was simple and pathetic. Princess Victoria entered the church led by her grandmother, Queen Victoria, and Princess Elizabeth followed with the Princess Elizabeth of Prussia. The young sisters wore white silk dresses with white mantles deeply edged with swans' down.

THE POPE'S DEAD SINGER.—Fra Giovanni del Papa, the late tenor of the Sistine choir, died after an illness of only a few days. His disorder was a violent inflammatory gastric fever, brought on perhaps by irregular habits of eating. He never took any care of his health, it is said, and was accustomed to eat and drink all sorts of food and wine at unseasonable hours. From crowded and heated rooms he would go at night into damp restaurants and take into his stomach cold pork and salad with common wine. His voice was the one of which the Princess Cantacuzene Altieri is quoted as saying in a story she once wrote: "It was a tenor voice, fresh, pure, caressing, but above all witching and tender—one of those voices which, in spite of defects, disarm all criticism, because they make vibrate that chord of true feeling which exists in all human souls." He had many offers and tempting ones from impresarii, but he refused them all. His face and form had no sympathy with his voice. They were coarse and heavy.

Books and Periodicals.

THE CROSS. By Charles F. Richardson. Philadelphia: J. B. Lippincott & Co., 1879. Pp. 39. Price 60 cts.

This little volume, the author dedicates to his wife. It contains thirty-three brief poetical productions on as many different subjects. They breathe a most excellent Christian spirit, and will be read with interest by such as have a taste for the spiritual and divine. Whilst none are destitute of poetical merit, some of them possess a more than ordinary degree of excellence. The author seems to find pleasure in giving poetical expression to the pious utterances of his heart. F.

THE STANDARD SERIES. Class D. 6, No. 17. May 21, 1880. Knight's Popular History of England. A History of Society and Government from the Earliest Period to our Own Times, by Charles Knight. Volume VI. (Printed without abridgement. Contents and extensive appendices complete in last volume). Price, 30 cents. New York, I. K. Funk & Co., Publishers, 10 & 12 Dey St.

THE CONTEMPORARY REVIEW. May, 1880. The Gospel of Evolution, by Dr. Elam; International Novelists and Mr. Howells, by Mrs. Sutherland Orr; Dr. Littledale's "Plain Reasons Against Joining the Church of Rome," by Thomas Arnold; A Rejoinder, by Dr. Littledale; Daltonism, by William Pole, F. R. S.; Ideas of the Day, by M. A. Doudney; The Eleusinian Mysteries, A Study of Religious History, Part I, by François Lenormant; Miss Lonsdale on Guy's Hospital, by Dr. Moxon; White Wings, A Yachting Romance, Chapters XXIX. to XXXI., by William Black, *Cornhill Magazine.* Price, 20 cents. New York, George Munro, Publisher, 17 to 27 Vandewater St.

THE NINETEENTH CENTURY. May, 1880. De Profundis, by Alfred Tennyson, Poet-Laureate; Marc-Aurele, by Ernest Renan; Atheism and the Rights of Man, by W. H. Mallock; Modern English Landscape-Painting, by Alfred W. Hunt; Penal Servitude, by the Right Hon. Lord Norton; The Ceremonial Use of Flowers, A Sequel, by Miss Agnes Lambert; The Pound of Flesh, by Moncure D. Conway; Agnosticism and Women, A Reply, by Miss J H. Clapperton; John Donne, by William Minto; The Pinch of Poverty, by James Payn; Irish Absenteeism, by Henry L. Jephson; On the Nursing Crisis at Guy's Hospital, (1), by Sir Wm. Gull, Bart., M. D., (2), by Dr. S. O. Habershon, (3), by Alfred G. Henriques; A Conservative View of the Elections, by T. E. Kebbel; Sunrise, A Story of these Times, by William Black, Chapters VI. to IX. Price, 20 cents. New York, George Munro, Publisher, 17 to 27 Vandewater St.

ST. NICHOLAS for June, 1880, has an out-door, summer-y character sustained throughout, in the poems, the prose, and the seventy-two pictures.

Among its striking features is an account, by Olive Thorne Miller, of the Children's Aid Society's delightful charity, "The Summer Home" for poor children at Bath, L. I., with seven pictures made by Jessie Curtis from sketches taken on the spot. Another attractive paper is an article written and copiously illustrated by Mr. Daniel C. Beard, clearly explaining to young people "How to Camp Out" cheaply, easily, and comfortably.

There are long instalments of the two serials,—"Jack and Jill," by Louisa M. Alcott, with two fine illustrations by Dielman; and "The Fairpot Nine," by Noah Brooks, with pictures by Redwood.

The number contains five complete short stories, all illustrated: "Little Miss Stone," by Mary Wager Fisher, describing the amusing way in which a very little girl was cured of sewing on Sunday; "Bessie Ainsley Doctors the Doddses," a tale of a little girl's disappointing experience with her mother's favorite patent medicine; "The 'West Wind's' Last Cruise," a stirring sea-story for boys, by Frank H. Converse; "Lost and Found," a tale of English life; and "Marion's Story," about two country-girls, a pet rabbit and a jealous dog.

Mrs. R. Swain Gifford contributes a fine picture and a few paragraphs about some interesting ducks called "Old Squaws," whose musical cry, "He got no gun!" is said to be irritating to sportsmen.

Among the funny things are the verses "Ah Lo," with two comical pictures by Hopkins, and the curious "Chronicles of the Molbos,"—a thick-witted people living in Jutland,—with three humorous illustrations by Frank Beard. Short poems and bright pictures are scattered through the number, and there is a full-page illustration of curious modern headdresses of European men.

"Two Famous Old Stones," from Rosetta, near the mouth of the Nile, and from the ancient country of Moab, are described and pictured, and their history and importance are explained.

The Messenger.

REV. P. S. DAVIS. D. D., EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D., Rev. C. U. HEILMAN, Rev. A. R. KREMER, } Synodical Editors.

To CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, JUNE 2, 1880.

LIGHT AND HELP.

Those who have always been used to the natural light would experience strange sensations and inconveniences if sent into regions of darkness. And the experience would be as signally marked if we, whose generation has been ordained since the day of Pentecost, were put back to the restrictions of the Old Testament dispensation, when the manifestations of the Holy Ghost were sporadic and limited. It is hard for us to realize the difference the Advent of the Comforter has made—that even the reading of the Bible without His illumination would be dark to us, and that we would have to grope through mysterious realms like blind men when the Sun of Righteousness shining all around. It is hard for us to conceive the loss we would be at even in regard to what seems the plainest teaching and the most obvious duty, if with the gospel in our hands we had no more light than the ordinary Jew in the time of Ezekiel. And yet if there is any one thing in the last declarations of Christ more pronounced than others, it is His assertion, that without His glorification, and the coming of the Holy Spirit, even His sufferings and death could not be understood.

But men need more than light. They must have help. There are thousands who know their lost and ruined estate. That is a concrete reality which is ever forcing itself upon them, but how to get free from the environments of sin, and perform known duties involves more than intellectual knowledge and moral sensibility. A knowledge of sin may come to us through the law. But there is no greater irony than to ask a man to free himself from its demands. Where is the relief to come from? That is a problem met not simply through enlightenment, but by a Divine energy vouchsafed to us by the Holy Ghost. On this account the blessed Comforter though always present must always be invoked in the midst of our infirmities.

COMMENCEMENT PROPRIETIES.

During the Spring season, a bouquet of flowers with a card attached, in the front window of a Philadelphia house, is a sign that some young graduate in Medicine or Dental Surgery lives there, and it speaks of the joy felt upon the success of his examination. This is all right. Commencement day is a gala day, and June roses, laid at the feet of new-born alumni, are very appropriate offerings. Any young man who has won the honors of the Baccalaureate, or taken a degree in a learned profession, deserves to be congratulated upon the event, and we have no disposition to darken the rainbow that spans his sky by throwing printer's ink over it.

We are glad, however, to congratulate teachers and students upon the fact, that there is a growing sentiment in schools all over the land against the petty improprieties that have often marred the joyousness of such occasions. Dr. McCosh thinks, the slurs and innuendos often indulged in by young speakers, will be omitted at Princeton, without detracting from the pleasures of class day. So we hope it will be everywhere.

Straws show which way the wind blows, and thoughtless improprieties indicate a want of judgment or of sensibility, that is painful. We heard President Porter say a few weeks ago, that, of a Freshman class of 180 at Yale this year, scarcely a single one would be set back for deficiency in recitations. This is encouraging, not simply as an index to the standing of the students in the class-room, for almost any one once admitted to college can sustain himself if he is industrious, but as showing that the boys have had good habits. A youth, who at school is careless about his recitations, is like a church member who is neglectful of the services of the sanctuary. In most cases, there is some outside evil binding such person back. We will undertake to say, that if the class at Yale, to which we have referred, keeps up its reputation in the recitation room, it will make a good score in point of morals, and it will have more fun with less regret than school-boys generally have. This will be found to be the case with students of every grade.

The close of a session is the time for college youth to feel gay. The restraints of months seem to be taken away, and it is well for them to have a good time. They are right in that, but they will feel all the better if they do not allow themselves to be betrayed into any indiscretions that will give pain to Professors and friends. Every shaft of wit should be feathered with smiles, and every act ought to be of such a character, that a healthy, whole-souled Christian can help to enjoy it.

THE SALVATION ARMY.

A writer, speaking of the *Salvation Army*, gives this as the most remarkable hymn in the collection used by those "Christian Soldiers."

"The devil and me, we can't agree,
I hate him and he hates me;
He had me once, but he let me go,
He wants me again, but I don't mean to go.

"The publicans are crying out
Because the Mission is going about,
But still about we mean to go,
And rout the devil and every foe.

"My old companions, fare you well,
I will not go with you to hell;
My new companions are so kind,
I've left the world and the devil behind."

The writer seems to endorse the movements of the "Army," and says of the above: "Such hymns have the merit of not demanding too much spiritual experience of those who use them. They are not pitched upon too high and taint like a key, like many of the hymns sung by congregations of very proper sinners. They certainly come down from heaven, within reach of this army now marching on Christian earth."

Upon the above, however, different judgments will be formed. The following is thought to be "especially adapted with mechanical development of our railway intellect":

"The line to heaven by Christ was made,
With heavenly truths the rails were laid;
From earth to heaven the line extends,
To life eternal, where it ends.

"Repentance is the station then
Where passengers are taken in;
The Bible is the engineer,
It points the way to heaven so clear.

"In first, and second, and third class,
Repentance, faith, and holiness;
You must the way to glory gain,
Or you with Christ can never reign."

After the above was written, we received a handbill from the Commissioner of the Army, containing the songs we have quoted, with many others of like kind, and also a ticket admitting the bearer to a "Reserved seat at the Baptism of Fire, 11 A. M., 24th of May," and also to hear the "War Memories" at 2.30, same day.

The circular says: "The Commissioner of the Salvation Army, with seven sisters, landed at New York, 10th March, 1880. Ten weeks later the Army had ten Corps, under the leadership of eighteen officers, including Captains Amos and Eliza Shirley, who had commenced the work in Philadelphia in 1879. 200 services are held every week, in the open air and in the theatres and halls taken for the use of the Army, and in connection with these services 906 persons have professed conversion, of whom 340 are regularly speaking for Christ, out of doors, and in so far as their leisure will allow. Thirty-six having offered to leave friends, home and situation, to go forth as officers. 'The War Cry' and other publications of the Army can be had of the Commissioner."

This certainly shows great progress of a given kind. The Army dates its commission not from the time of Booth's demonstration in England, but professes to be apostolic in its origin, and as usual in such cases, is very catholic in its prerogatives. Its growth, and the number of missionaries it has turned out, rival any theological seminary in the land, and judging from appearances bid fair to do away with the necessity of such old fogy institutions.

We must say, however, that we have very little hope, that the "Army" is going to do much in up building the kingdom of Christ. It will do harm, because its wild eccentricities in the name of Christianity will leave a burnt district behind it.

It has come to pass in these last days, that protests against activity in the name of Jesus, are uttered very cautiously through fear of preventing some good, and besides, anything said against these movements, is like opposition to young lovers, and sets them more strongly in their headlong course. Still duty forces us to say, that there is very little faith in such a giving up the regularly ordained ministry of the gospel as concedes its failure, and depends upon these zealots for reaching the masses with the truth of the gospel.

Not long ago we met a company of young men on Ninth street wearing the red ribbons of the Army, and yet so noisy as to attract attention. They were jostling every one on the sidewalk, and seemed to take great delight in pulling down each other's hat over his eyes, and we could not but feel, that these recruits were doing very little for the conversion of souls.

REV. ANDREW LORETZ, OF NORTH CAROLINA.

Among the memorials and annals appended to the second volume of Harbaugh's "Fathers of the Reformed Church," we find the following brief notice of the Rev. Andrew Lentz, to which is appended a note, stating that I. D. Rupp thinks the name should be "Loritz:"

"He was a Swiss. About the year 1789, he commenced preaching and ministering in a wide field, embracing a large part of both Carolinas, from Orange county, in North Carolina, to beyond the river Saluda, in South Carolina—a distance of two hundred and fifty miles. He is said to have been a man of much ability as a preacher. He was zealous in his work, and much success crowned his labors. He was active in the ministry up to the time of his death, which occurred in 1812. His death left the congregations in that region, which he had served so long and so faithfully, for a length of time, without any regular ministrations."

This sketch is credited to the "Western Missionary," March 15, 1854. The name as given above is, in both instances, incorrect. Bernheim, in his "History of the German settlements and of the Lutheran Church in the Carolinas," speaks of him as having occasionally visited the Reformed churches in South Carolina, and gives the name as Andrew Loretz. This is the correct spelling of the name. He was, for a number of years, pastor of the Reformed churches in Rowan county, N. C. (1789 to 1795), and later, of the churches further west, in Lincoln county, N. C.

In our articles growing out of our recent visit to a portion of North Carolina, we stated that we assisted the Rev. John A. Foil at a communion held on Easter Sunday, in Salem church, Lincoln Co. Whilst there, we lodged with Mr. Noah Summerow, about a half a mile from the church. His wife is a descendant of the Rev. Mr. Loretz, and has a number of his books in her possession. She kindly donated one of them to us. It is a copy of Staehlin's "Haus-Schatz; Order Erklärung des Heidelbergischen Catechismi." It comprises two volumes bound in one, making together nine hundred and seventy-two pages. It was printed in St. Gallen, in 1724, and contains an exposition of the text of each question in the Catechism, followed by a practical application of the subject in hand, and the whole closed, in each case, with an appropriate prayer.

This treatise has been held in much esteem by the early fathers of the Reformed Church, as an excellent and truly practical exposition of the Catechism. Hence, it was much sought after in its day, and diligently applied to practical use. We were glad to get possession of it, and are truly grateful to the kind donor for the valuable gift. On the fly-leaf of the book, we find the following inscription, written by its original owner himself: "Andreas Loretz, his Catechismus, 1803." This determines the true orthography of his name.

From a reliable source, we have learned, that all Dr. Harbaugh has said in his brief notice as to his ability and activity as a preacher, is true to the letter. An aged minister, who succeeded him in his field some years after his death, and labored long in it, informs us, that he was a remarkably-gifted man, and was, indeed, abundant and very successful in his labors. He came to this country prior to the Revolutionary war, in company with his father, who, not succeeding in the ministry in consequence of the peculiarity of his dialect, returned to the mother country, after a sojourn in America of a few years. His son was ordained to the ministry in this country, it is thought, at Woodstock, Va. He was buried at Daniel's church, Lincoln Co., N. C. It is to be regretted, that fuller particulars as to his life and labors have not been given to the public, as all that relates to the fathers of the Church cannot fail to be interesting to the present generation. F.

PROVINCIAL COUNCIL.

The First Provincial Council of the Roman Church was held in this city last week. Archbishop Wood presided, and all the Bishops and many of the Theologians and Priests of the Province were in attendance. Various subjects involving doctrine, but bearing more especially upon discipline, were discussed by committees appointed for the purpose. There will be no publicity made of decisions until these have been approved by the Pope. A marked feature of the Council, was the mass said for deceased prelates. This ceremony was performed in the Cathedral over a catafalque. It implied that they were "in purgatory," and seems to us like the veriest mummery.

COMMENCEMENT WEEK.

We call especial attention to the official notice of the order of exercises to be observed during Commencement Week at Franklin and Marshall College. Last year there was some confusion and misunderstanding, which we hope will be obviated hereafter. Those interested in the matter will know the exact time set for each exercise, and we hope there will be a large attendance. The suggestions made by our correspondent, "W. U. H.," two weeks ago, deserve consideration, and we trust the Alumni Association at its coming meeting will take such action as will enthuse the friends of the institution with renewed interest.

THE GUARDIAN.

The June number of this monthly opens, as usual, with a number of interesting editorial notes, which are followed by an article from the Editor on "Robert Raikes." We have then an original poem, entitled "The Orphan," followed by a continuation of the series under the general title of "Over Land and Sea," by Edwin A. Gernant. The present number is the tenth of the series, and is entitled "The Lion of Lucerne." "The Sifting of Peter," a poem by Longfellow; "Luther and His Hymns," from the "Musical Million"; "What the Choir Sung about the New Bonnet," together with a few brief extracts, fill out the remainder of the general department.

The Sunday-School department opens with a few articles relating to Sunday-School work, and these are followed with the usual Scripture Lessons, with accompanying Comments, for the use of Sunday-Schools. These, also, are interspersed with a few brief selections.

The number, in point of interest, well sustains the good reputation the publication has succeeded in earning. It is issued by the Publication Board, 907 Arch Street, Phila., at $1.25 per year in advance for a single copy, and in clubs of at least five or more, at the rate of $1 per year in advance, for each copy. F.

Notes and Quotes.

The *New York Observer* says: "Even trades-unions do more for their members, than is done by many churches for their pastors, when no longer able to serve the people acceptably. We scarcely know a more pitiable and helpless case than that of an aged servant of God, who has spent his life in preaching, and is turned off at last, like a superannuated horse, to die on the highway."

A Bishop of the Methodist Episcopal Church receives $3,000 as salary, and $1,000 or $1,500 to pay the rental of a house according to whether rents are moderate or high in the place where he is located. The agents and principal editors employed by the Church receive as much in worldly benefits as the Bishops. There have been in all 31 Bishops in the denomination, 16 of whom were residents of the West and South, and 15 of the East.

Communications.

COMMENCEMENT OF FRANKLIN AND MARSHALL COLLEGE.

The annual commencement of Franklin and Marshall College will be held on June 17th, in two sessions.

On the previous Sunday, the Baccalaureate sermon will be preached by the President. The Board of Trustees meets on Tuesday, June 15th, at 2 P. M. On the evening of the same day the address before the Literary Societies will be delivered in the Court House by General Koontz, of Somerset.

On Wednesday there will be Society reunions, Class Day exercises, and the usual Alumni dinner. Rev. Dr. D. E. Klopp, of Philadelphia, will deliver the Alumni oration in the College chapel, on the evening of the same day.

The usual arrangements will be made for tickets at reduced rates on the several railroads. Orders for excursion tickets on the Pennsylvania railroad and its branches can be obtained by addressing the Secretary of the Faculty. Excursion tickets will be sold at all the principal stations of the Reading railroad on and after the 12th of June. The return coupons will be good until Saturday, 19th, but there will be no sales after Thursday, 17th.

The next commencement bids fair to be one of unusual interest. The graduating class numbers twenty-three. A large number of alumni have signified their intention of being present, and it is hoped that there will be a general gathering of the friends of the institution.

J. H. DUBBS,
Sec. of the Faculty.

FIRE-STRICKEN SUFFERERS OF THE REFORMED CHURCH AT MILTON.

By this time, accounts of the terrible fire which destroyed the entire business portion of the town of Milton and left over 3,000 persons without homes, without household goods, without change of clothing and without food, have reached every town and hamlet of the United States and the principal towns and cities of the Canadas, Mexico, and Europe. And yet all these persons, whose knowledge of the fire is obtained from the press, have only an imperfect and poor conception of the losses, the suffering and the distress. For the testimony of many competent critics confirms my own, that every account thus far fell infinitely short of the reality. The losses cannot be reckoned in dollars and cents. Many of the 700 families, who a week ago were in comfortable circumstances, have absolutely nothing, and many who owed on property or household effects are to-day worth hundreds of dollars less than nothing. These are at present supplied with food and clothing, but how long this may continue depends altogether upon the charity of the Christian public. At present there is a sufficiency of provision sent in, and may God bless and reward the generosity of our kind and sympathizing brethren and friends, but should this cease to be done for a considerable time yet to come, actual want and increased distress would be inevitable. Let me assure the readers of this paper, that the press accounts did not in the least degree exaggerate the loss and distress. Such a thing would be impossible. The scene of the fire and the ruins of our wrecked town beggar description. Pray that you may be able to properly sympathize with us, and that you may not have it to say what I heard from the lips of scores of our sufferers, "Lord, Lord! we were not able to sympathize with the poor sufferers of Chicago."

Our church, in which the Church at large feels a deep interest, cost from $16,000 to $17,000; insured in Lycoming Company for $5,000. Losses not yet adjusted. It was built thirteen years ago, and handsomely furnished and carpeted. It contained two organs, silver communion set, two Bibles, Sunday School library and choir library. We had $207 subscribed to repaint the steeple, outside woodwork and brick walls. The steeple had the first coat of paint on before the fire. My people suffered heavily through the recent panic, and Messrs. Newhard and Clinger through the burning of Bill saw-mill and lumber-yard in 1877, so that they had to struggle to make up the pastor's salary, $600, in addition to contingent expenses of the church. My pocket directory for systematic visitation, which contains only names of heads of families, enables me to give the following statistics: communicants, 235; unconfirmed, 175. The church record was burned with my library. We saved only a little clothing and some bedding. Forty-three of our families are burnt out. In these families are ninety-one communicants and fifty-eight unconfirmed members. Pew-

holders, not members, are omitted. To this list I must still add my own name, and the names of Mrs. Schafer, and little Rupley and Sallie, whom their grandfather Rupley took to his home at Martinsburg, Blair county, Pa. Total number of communicant and unconfirmed in our church 161. This number includes many of the ablest supporters and most active workers in our congregation, which is easily inferred from the fact that the entire business portion of the town is destroyed. Some of them had a little insurance on their properties, but in all cases the insurance does not cover one-third of the loss, and many had no insurance and are left destitute. What these people will do for a living, how they will start in housekeeping, be re-established in business, supplied with mechanical tools, and a church built as needed for the congregation and the town, is a problem the solution of which depends largely upon the assistance which the public may give, and the aid which individual charges of our Church may afford us. My people are disheartened and need encouragement. A calamity so overwhelmingly terrible seldom befalls a community. It is not merely our church and our people, but all the churches and the people of all the churches of the town are suffering. We need a *liberal aid*, if our church is to be re-built and re-established in Milton. Oh! the tears that have been shed by my people for our church. In our extremity, as shepherd of distressed sheep, I call upon all in the name of the Blessed Master, to remember us in their prayers and to contribute liberally and cheerfully for our relief and encouragement; and whatever you may give to the immediate relief of our people, or for the building of our church will be gratefully received and acknowledged by me, and a full record of all receipts and disbursements subsequently published in the Church papers. Give us what pledges you can soon, that we may be able to decide on some plan.

S. B. SCHAFER.

Address: Milton, Northumberland Co., Pa.

LIMERICK—GOSHENHOPPEN CLASSIS.

Not the town or county in the province of Munster, in Ireland, adjoining Cork, Kerry and Tipperary—let that be for the foreign correspondents; but Limerick, in Montgomery county, Pa., which edges on the Schuylkill in part, and is nestled amid the townships of Frederick, Perkiomen, Upper Providence, and New Hanover. English, Irish and Germans had settled here prior to 1734. The Irish baptized the region, who, with the English, made up three-fifths of the primitive population, though now, the great majority of its citizens have German blood in their veins, and English words on their tongues.

A cluster of villages are dotted over the Anglican-Germano-Irish township—Limerick Square, Limerick Station, Parker's Ford, Royer's Ford, Frostville, Lawrenceville (formerly "Limerick Bridge") etc. At the last place, the artist, Rothermel, resides, who is known by his portrait of the mad patriot, Anthony Wayne, and the "Battle of Gettysburg." At Parker's Ford, General Washington and his army waded the Schuylkill waters up to the neck, Sept. 19, 1777. Limerick Square is the central spot of the township. It had an existence already in 1758. In 1792, it was known as "Stetler's Tavern." In 1832, the post-office was named Limerick.

Here is the Union Church of Reformed and Lutherans. It was known as "Brooke's Church" more than a century back. The second edifice was erected in 1817. The third house of worship was built in 1875. The oldest tombstone bears the date of 1754. You read the names of Brooke, Evans, Shaner, Snell, Krauss, Smith, Messimer, Kohl, Groff, Klein, Miller, Wagner, Christman, Schäffer, Hallman, Beyer, Boyer, Fox, Geiger, Royer, Walt, Mensch, Kendall, Linderman, Brant, Hunsberger, Grubb, Johnson, Schwenck, Warley, Stetler, etc.

The Reformed pastors, commencing with the *pastor loci*, run back after the following line: Leberman, Dubbs, Strassburger, Seibert, Bassler, Dechant, Vandersloot.

Goshenhoppen Classis assembled here at 2 o'clock, May 21st. President Schoedler, Principal of Oley Academy, and pastor of the Oley charge, preached the annual sermon on 2 Cor. 4: 6. Pastor Evans was elected President then. Elder Mauger was re elected Treasurer, and pastor Mayer serves on as Stated Clerk. Prof. C. S. Wieand, principal of Perkiomen Seminary at New Goshenhoppen, presented himself as a candidate for examination and licensure. The parochial reports, though presenting many of their fixed features, showed progress in many respects. The apportionments proved to have been nicely paid in. The Oley charge, so long in a partially independent status, was reported in proper shape, and in orderly relation to the authorities Two of the licentiates are still without fields. Brother Christman found a place within the bounds of Lebanon Classis. The pastors are all making progress in the task of writing out the histories of their charges. The ministers, elders, and congregations of Goshenhoppen Classis are very much given to the "unit rule," and cease not to pray and labor for its sway all over the Reformed Church.

The delegates to the District Synod are:
Ministers: Weiser and Keller.
Elders: Mauger and Rudy.

The delegates to the General Synod were not elected at this meeting.

The several Chairmen of the Standing Committees were named, as follows:—*Religion and Morals:* Schoedler; *Examination and Licensure:* Weiser; *Minutes of Synod:* Dechant; *Minutes of Classes:* Huber; *Finance:* Keller; *Overtures:* Leberman.

Religious services were held on Friday evening, pastor Dechant officiating; on Saturday morning, in connection with confirmation and preparation to the Lord's Supper, pastor Mayer occupying the pulpit. Pastor Evans preached in the evening. On Sunday morning, the pastors, Weiser and Keller, spoke in the English and German languages.

Principal Wieand's examination was favorably passed upon. A resolution, looking to the revocation of licensure of those who have for a number of years failed to obtain fields of usefulness was adopted. Classis felt itself obliged to take this step fully in the case of one of its licentiates; not because of any accusation against his moral character, but because the fact of a prolonged idleness seemed to be a proof of having mistaken his calling.

Interesting Sunday-school services were held on Sunday afternoon, the pastors, Huber and Keller, addressing old and young. The Lord's Day evening was devoted to missions, Evans Dechant and Weiser delivering remarks on the subject.

The Re-construction Committee has put the Limerick, Pottstown and Amity congregations into its hands, with a view of organizing the different charges. This Classis acts more and more up to the motto, "Charges small and convenient."

Classis goes to Pottstown May 4th, 1881.

W.

TWENTIETH ANNUAL MEETING OF ST. PAUL'S CLASSIS.

St. Paul's Classis met on the afternoon of May 20th, 1870, in "Zion's" church (Dutch Hill) Crawford county, Pa. The opening sermon was preached by Rev. John W. Pontious, of Cochranton, Pa.

After the sermon, Classis was organized by the election of Rev. F. B. Hahn President. Elder C. M. Bousch was re-elected Treasurer, and Rev. D. D. Leberman continues Stated Clerk.

As you have requested, Mr. Editor, that the *Clerks* should make their abstracts of the proceedings of Classes brief, we will comply with this request, though some of the brethren of *our* Classis reminded the Clerk, that heretofore, he had made them too poor a display in this direction.

It is gratifying to state, that all the ministers of Classis, with a delegate elder from every charge, were present. This shows that a true and proper interest is manifested in behalf of the Reformed Church in this part of the State. It also adds great interest to the classical meetings to find that, as in this case, all come to promote the cause of Christ by words and deeds of love.

The parochial reports read by all the brethren, were well prepared, and show the usual trials, victories, comforts and discomforts—but all, too, a firm reliance upon the Master's consoling assurance, "Lo, I am with you." From the report on the "State of Religion and Morals," herewith forwarded, you will find this matter fully set forth.

As this Classis endeavors to carry out the wishes of the Synod, it is only natural that all matters referred for our action, or adoption, were so adopted. Also such other action taken as will secure as far as possible the ends and objects aimed at by Synod.

The Reformed Church MESSENGER was again favorably noticed; also the ORPHAN MESSENGER, and the new missionary paper soon to be issued under the superintendence of the Superintendent of Missions of the Tri-Synodic Board. In this connection a committee of three was appointed, consisting of Elder C. M. Bousch, Revs. F. Pilgram and J. W. Pontious, whose duty it shall be to secure an agent to co-operate with the pastors in introducing the Church papers and other periodicals of the Church among our membership.

The missionary cause received more than the usual consideration. And it is gratifying to find, that, throughout the entire Classis new life and new results are realized in this direction. We have also a number of missionary societies, organized upon the plan adopted by the Tri Synodic Board, and more will soon be organized. We were much pleased that the Missionary Superintendent paid us a visit and gave us much valuable information, during our meeting on this occasion. It will have a good effect, and, we trust, to realize fruits that will cheer him in his arduous, but noble field of labor. We thank him for this visit.

As the next meeting of General Synod will take place before this Classis meets again, we elected the delegates to that Synod, and the result was as follows: Ministers: Rev. F. Pilgram, *primarius;* Rev. Jos. H Apple, *secundus.* Elders: C. M. Bousch, Esq., *primarius;* Chas. Hecker, *secundus.*

Jerusalem church, (Donation), Mercer Co., Pa., was chosen as the place, and Thursday, June 9th, 1881, at 2 P M., as the time for the next annual meeting of Classis.

Statistics.

7 Ministers: 18 congregations; 1,746 Members; 1,297 Members Unconfirmed; 136 Infants Baptized; 8 Adults Baptized; 104 Confirmed; 34 by Certificate; 1,488 Communicants; 38 Dismissed; 3 Erased; 37 Deaths; 14 Sunday Schools; 1,144 S. S. Scholars; 1 Student for Ministry; $712 00 for Benevolent Purposes; $7,487.00 for Congregational Purposes.

D. D. LEBERMAN,
Stated Clerk.

Meadville, May 26th, 1880.

SYMPATHY FOR THE MILTON CONGREGATION.

The following report of the Committee on the congregation at Milton, Pa., was unanimously adopted by the East Susquehanna Classis, May 21st, 1880, at Georgetown, Pa.

"The Committee, to whom was referred the verbal statement of the Rev. S. B. Schafer respecting the condition and prospects of the Reformed congregation at Milton, Pa., would offer the following for adoption:

WHEREAS, The Pastor, Rev. S. B. Schafer, and almost the entire membership of the congregation at Milton, have lost the greater part of their worldly possessions, together with their beautiful church and its contents, by the recent fire: therefore,

Resolved, That we, the members of this Classis, do hereby express our hearty sympathy with brother Schafer in the sad calamity which has fallen upon him in the loss of his library and household goods, and beg to assure him of our earnest desire to aid him to bear his loss by our prayers and such other means as we may have in our power.

Resolved, That we express to the Reformed congregation at Milton, for the strengthening of their faith and their support under their present severe trial, our undoubted conviction, that, what seems now to be such a heavy cross, will, by the blessing of God, result in their spiritual benefit, and that the Lord will provide means by which their individual and congregational interests will be advanced and brought to a higher plane of spiritual power and prosperity than they have enjoyed in the past.

"*Resolved*, That we recommend to brother Schafer to visit the different charges in the bounds of this Classis, for the purpose of presenting the condition and wants of the congregation at Milton, and soliciting contributions from the people to aid them in rebuilding their church, and that the charges which he cannot visit in person, be instructed to lift collections.

"*Resolved*, That we also recommend to brother Schafer to visit other portions of the church, where openings may be presented, for the same purpose, and that in case brother Schafer adopt this recommendation, provision be made for supplying the congregation at Milton with Divine services during the time he may be engaged in this work.

Respectfully submitted,
REV. T. J. BARKLEY,
REV. Z A. YEARICK,
ELDER GEO. HILL.

After the adoption of these resolutions, a general invitation was extended me to visit the pastoral charges in the interest of the Milton congregation, and instructed also to convey to my people the encouraging assurance of $1000 aid from Classis to rebuild. In order to enable us to ascertain as soon as possible what aid we may expect from the Church at large, and what kind of a building we will be able to erect, I have concluded to defer canvassing East Susquehanna Classis for the present, and visit other portions of our Church, and with the consent of pastors and Consistories follow the instruction of the above resolution. Pastors along the Lebanon Valley, Lehigh Valley, North Penn., Pennsylvania Central, Northern Central and branch, and Cumberland Valley railroads may expect a call from me in the interest of the Milton congregation during the coming month. Letters expressive of sympathy and encouragement have been received from Rev. T. S. Johnston, D. D, Lebanon, Pa., accompanied with check for $50, D. E. Klopp, D. D., Trinity Reformed Church, Paila., check for $105, St. Paul's S. S., Lancaster City, check for benefit of our Sunday school, $25,68, Sunday-school, William-port, for our Sunday-school, $3 67. and from Dr. J. H. A. Bomberger, Dr. C. Z. Weiser, Dr. D. Van Horne and Geo. W. Snyder, informing us, that announcements have been made for collections to be lifted for the benefit of our church. Personally, I am indebted to the kindness of my friend Rev. Wm. U. Schaeffer, of Danville, who called on me the day after the fire, and with sentiments of sympathy presented me with $10. Also to Rev. C. Clever, Baltimore $5, and East Susquehanna Classis, the sum of $50. Words cannot express the gratitude which we feel towards you for these prompt responses to a discouraged and disheartened people in the hour of their destitution and distress.

S. B. SCHAFER, Pastor.

All checks made payable to Rev. S. B. Schafer, Milton, Northumberland Co., Pa., care of Charles Newhard.

May 27, 1880.

NOTEWORTHY FACTS.

The Classis of Virginia headed the list as to the time of meeting this year. Your correspondent will be agreeably surprised, as regards some other facts, if she does not head the list for the classical year just closed. At least, the record she has made is one for which she may have just cause for hearty thanksgiving and rejoicing.

1. *Every charge* has paid its assessment in full for the year. Some have over-paid without asking credit for the same on the *present* year's assessment

Her average per member for benevolent purposes is fifty nine and taree-tenths (59.3) cents, an increase of twenty two and six-tenths (22.6) cents over that of the year previous.

3. She has for every *eight* (8) of her membership added one, and has made an actual increase of *one fifteenth* to her membership.

4. Last year this Classis asked to be relieved of her part of the apportionment for the Washington Mission, this year her Treasurer has the cash in hand to make payment in full.

5. He is ready, also to pay in full this year's assessment of Synod for Current Expenses and Relief of the Publication Board, both of which items as above may be counted as paid by the time this comes to your notice.

6. We have no debts but to love and continue in the good work.

7. And finally, we would rejoice to report grand results as following the action of the Potomac Synod, "*again* presenting to the Tri-Synodic Board of Missions the *special claims* of the Virginia Valley, and *earnestly overturing* the Board to *extend* its missionary work in that direction," but you will please excuse us, however, as we have not yet heard tell of the Board's doings in this direction. We did hope for the presence of the Superintendent, but were disappointed. Yet the Master verified to us His promise, and has helped, for which His name be praised. H.

AMENDMENTS TO THE CONSTITUTION.

The following proposed amendments to the Constitution are published in compliance with the instructions of the General Synod: F.

PART V.

COURT OF APPEAL.

Article 145. Each District Synod shall elect as judges one minister and one elder to serve for six years, and one minister and one elder to serve for twelve years, and every six years after the first election, one minister and one elder shall be elected by each District Synod to serve for twelve years; vacancies are to be filled by the District Synod for an unexpired term.

Article 146. The judges elected shall form the Court of Appeal for the Reformed Church in the United States, for the hearing of appeals from decisions of District Synods and of complaints, wherein the General Synod under the Constitution and usages of the Reformed Church has jurisdiction, which jurisdiction is hereby transferred to the Court of Appeal.

Article 147. The Court of Appeal shall hold regular yearly sessions at such time and place as determined by the judges. The time and place of each session shall be announced in at least two papers of the Church three times, two months previous. Seven judges from four different District Synods, four being ministers and three elders, shall be a quorum to form a court; one of them shall preside, one shall make up the record of the court, and one shall reduce the testimony to writing. The court shall, before rising, appoint the time and place for the next court, and the last presiding judge shall see it properly announced. If there is no business for the court for a yearly session, one judge shall, at the time and place appointed for the session, appoint the time and place for the next yearly session and announce the same as herein provided. The yearly sessions of the court should be attended by as many of the judges as possible, and it shall be the duty of each judge to see and ascertain that no yearly session is without a quorum, if there is business for the court.

Article 148. The Stated Clerks of District Synods shall have the record and papers in all cases of appeal before the Court of Appeal at the opening of the session following the appeal, either by the original or by certified copy thereof.

All complaints to General Synod shall be heard by the Court of Appeal, the plaintiff having filed a copy of his complaint with the last presiding judge, and delivered a copy of it to every person complained of or to the presiding officer of the institution or judicatory complained of, thirty days before the opening of court.

Article 149. The decisions of the Court of Appeal shall be in writing, signed by a majority of the members present. It shall be filed with the Stated Clerk of General Synod, who shall publish it in at least two papers, organs of the Church, and it shall be final, unless an appeal is filed with the Stated Clerk of General Synod, thirty days after the first publication thereof, clearly and fully setting forth the errors claimed, and also a copy of it delivered to the opposite party within the same time. Such appeal shall be heard before General Synod at its next sessions in the manner following: viz.: 1. Complaint and pleadings. 2. The evidence in the case reduced to writing, and had before the Court of Appeal. 3. The decision of the Court of Appeal. 4. Appeal and errors assigned. 5. The argument of appellant, of which he must have delivered a copy to the appellee at least ten days previous. 6 The argument of appellee. Whereupon the Synod, after prayerful consideration, shall decide the matter without any debate whatever. The question to be decided shall in all cases be, "Shall the decision of the Court be sustained?" If answered in the affirmative, the matter is settled finally, and the judgment of the Court stands; if in the negative, the case shall go back to the Court of Appeal for a rehearing and reconsideration, with such instructions as the General Synod may give.

Article 150. Appeals from a Classis to a District Synod may, upon suggestion of either party, be heard by two or more judges, one a minister, and the other an elder of the respective District Synod, if the party notifies all the judges of the District Synod and the adverse party or parties of the time and place of the meeting of the Court at least thirty days previous to the hearing. The party calling this Court shall cause the Stated Clerk of Classis, where the appeal was entered, to have the record of Classis and the papers in the case before said Court. The testimony given at such hearing shall be reduced to writing, and a regular record shall be made of the proceedings of the Court, which, with the decision of the Court, shall be filed with the Stated Clerk of District Synod. Appeals, and further proceedings thereon by District Synod, may be had in manner as provided for in Article 149, in the case of General Synod, subject, however, to appeal to the higher judicatory. Complaints to a District Synod may be referred to two or more of the judges of the District Synods for a hearing, who shall proceed thereon as herein provided, notifying the parties interested of time and place to hearing.

Article 151. Appeals from the decisions of the consistories or complaints to a Classis may by Classis at any of its meetings, be referred to one or more of the judges of the District Synod to which the Classis belongs, Classis notifying the parties and the judges of the reference and of the time and place of hearing. The proceedings in such cases shall be in manner as indicated in the foregoing articles.

Article 152. Testimony given in a lower judicatory reduced to writing and properly authenticated shall be good in appeals. No new testimony shall be admitted in appeals, except the opposite party has been notified of the subject matter of the new evidence, offered at least fifteen days previous. A judge personally interested in a case, or having relatives interested therein as parties, shall decline acting in the case. The Judges shall in no case receive any compensation for their time and labor, but each judge shall receive from his District Synod reimbursement of actual expenditures had in attending to his official duties.

Article 153. The Court of Appeal may adopt such rules to govern its proceedings in all its branches, as are not contrary to the Constitution and established usages of the Church. These rules shall be published in two papers of the Church at least one month before each yearly session of the Court.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

With the communion service held in St. John's Reformed Church, Lansdale, Pa., on the 15th of May, Rev. H. F Seipel closed the first year of his pastorate in the Hilltown charge. During this time forty-one persons were added to the church by confirmation and certificate, and the pastor officiated at twenty-seven baptisms.

Fifteen persons were added to the church at Newmanstown, of the Schaefferstown, Pa., charge, Rev. A. J. Bachman, pastor, by confirmation, in connection with a recent communion. Seven of the number are heads of families.

Twenty-three persons were added to the churches in Reading, Pa, in connection with the communions held on Whitsunday, by certificate, eighteen to St. John's, one to St. Paul's, and four to the First Church.

Rev. A. S. Leinbach, who serves eight congregations in the vicinity of Reading, Pa., added one hundred and three persons to the church, in connection with the Spring communions by confirmation.

In connection with the late communions in the Tulpehocken charge, Rev. Dr. C. H. Leinbach, pastor, sixty-eight persons were added to the church, sixty-one by confirmation, and seven by certificate.

In connection with a communion held in the church at Limerick, Pa., of which the Rev. L. D. Leberman is pastor, fifteen persons were added to the church by confirmation. The Goshenhoppen Classis was in session at the time, which served to add interest to the occasion.

Twenty-four members were added to the Selinsgrove charge, Rev. W. A. Haas, pastor, in connection with the Spring communions. Of these fourteen were added to the Freeburg congregation, and ten to the Selinsgrove congregation, nine by confirmation and two by certificate The communion list contained a larger number of names this Spring, than at any previous communion season during the present pastorate.

Rev. Walter E Krebs has resigned the Bloomsburg, Pa., charge, and removed with his family to Littlestown, Adams Co., Pa. Infirm health has led to his resignation having been prostrated by nervous affection, so as not to be able to preach for the last five months. It is his purpose to retire from all active work, until his health is fully restored.

PITTSBURGH SYNOD.

A church is in course of erection at Miller's Tannery, Somerset Co., Pa., in the pastoral charge of the Rev. W. H. Bates. The foundation has been dug and prepared for commencing to build the wall upon it. The corner-stone is to be laid on Sunday July 4th, and the church is hereafter to be known as St. Peter's Reformed Church. In connection with the first communion held in the congregation recently organized at Davidsville, three young men were added to the church. It is proposed to delay the erection of a church building for this congregation until the new railroad, which is to pass through the place, now in course of construction, is completed, so as to enable the congregation to select the most eligible site. The congregation will form a part of the Johnstown charge.

THE POTOMAC SYNOD.

In connection with the recent communions in the Littlestown, Pa., charge, Rev. John Ault, pastor, twenty four persons were added to the church by confirmation, increasing the additions to the charge during the past year to sixty four.

Rev. D. U. Wolff, assistant pastor at Meyerstown, Pa., has accepted a call from the New Oxford charge, Adams Co., Pa., recently vacated by the resignation of Rev. Wm. F. Colliflower.

The Woodcock Valley charge, Huntingdon county, Pa., of which the Rev C. H. Reiter, is pastor, continues to furnish evidence of growing prosperity. In connection with the spring communions, fourteen persons were added to the church by confirmation, increasing the number added during the present year to twenty-two. Six of the persons thus added to the church are heads of families. The attendance on all the services was good, and the number of communicants unusually large.

The additions to Christ's Church, Hagerstown, Md., Rev. L. G. Kremer, pastor, since the beginning of the present year have been thirteen, and twenty-nine since the commencement of the present pastorate.

WESTERN CHURCH.

In connection with the communion held in the church at Lima, Ohio. Rev. J. H. Stepler, pastor, on Whitsunday, fifteen persons were added to the church by confirmation.

Rev. E. F. E. Fuerer has accepted a call from the St. Paul's Church at Mosel, Sheboygan Co., Wis.

Seventeen persons, members of the Catechetical Class and also of the Sunday-school, were added to the church at Wooster, Ohio, of which the Rev. J. T. Bacher, is pastor, in connection with the communion held on Whit-Sunday, It was the largest and most interesting communion held during the present pastorate.

Rev. G. S. Kuhle has accepted a call from the Piqua, Ohio, charge.

Rev. C. Cort writes us, that two new churches will be dedicated to the worship of God on the first Sunday in June. F.

PHILADELPHIA CLASSIS.

The pastor of East Vincent charge, in whose church the Philadelphia Classis is to hold its next annual sessions, commencing on Friday evening, June 4th, at 7.30 o'clock, requests the members who purpose attending, to take the train of cars, which leaves the depot at 9th and Green streets at 1.30 P. M., and get off at Royer's Ford, at which place carriages will be in waiting to convey them to the place of meeting.

ANNUAL MEETINGS OF THE CLASSES.

SYNODS OF THE UNITED STATES, POTOMAC AND PITTSBURGH.

Places and Time of Meeting.

North Carolina Classis: Brick Church, Guilford Co., N. C., Thursday, June 3d, 10 A. M.

Clarion Classis: Troutville, Clearfield Co., Pa., Thursday, June 3d, 7 30 P M.

Philadelphia Classis: East Vincent, Chester Co,, Pa., Friday, June 4th, 7.30 P. M.

Tbickon Classis: Indian Creek, Montgomery Co., Pa., Friday, June 11th, 7.30 P. M.

Portland, Oregon, Classis: Portland, Oregon, Thursday, July 8th, 7.30, P. M. D.

Married.

On Thursday evening, May 20th, at the home of the bride's parents, by Rev. C. H. Dieffenbacher, Thomas E. Laubach to Miss Estella Barnitt, both from near Wyoming, Kent Co., Del.

On the 20th of May, at Leithsville, Pa., by the Rev. A. F. Ziegler, Rev. Geo. W. Roth of Tinicum, Bucks Co., Pa., to Miss Theresa, only daughter of Charles E. Leith of Leithsville, Northampton Co., Pa.

Obituaries.

In New Holland, on May 7th, 1880, Mrs. Mary Sigel, aged 45 years, 4 months and 18 days. Though suffering much bodily distress for several years past, she was confined to bed less than a week. The proper training of her children for usefulness in the world, and for faithful devotion to the cause of Christ, was the highest ambition of her life. Now that she is gone, may both her surviving children continue in the course in which she started them, and thus profit by her example.

Acknowledgments.

BETHANY ORPHANS' HOME, WOMELSDORF, PA.

Received from Mrs Daniel Miller, Reading,	$15 00
St Mark's Ref Ch, Easton, Rev T O Stem,	5 51
Ref cong, Chestnut Hill, Rev F J Mohr,	5 00
Quakertown cbg, do do	2 00
Mrs Cath Sweig't, Arms'g Val, A S Stauffer,	5 00
Ref cong, Hamburg, Rev M Peters,	8 50
St John's cong, Port Clinton, Rev M Peters,	2 34
Ref cong, Shoemakersville, Rev M Peters,	3 23
Third Ref Ch, Baltimore, Rev. C Cleaver,	13 00
Sinking Spring cong, Eng Com Ser, Rev W F P Davie,	5 57
St John's Ref Ch, Read'g, Rev J W Stein's,	8 44
Sec Ref Ch, Reading, C F McCauley, D D,	20 00
Lewistown cong, Rev H Leise,	5 00
Ref S Sch, Shaferstown, Rev A J Bachman,	7 00
Mrs Krall, do do do	1 00
Jonestown col at S S Ser, Rev A R Barth'w,	10 58

The acknowledgment last week for Reformed congregation Greencastle, should have been credited to the Reformed Sunday school.

D. B. ALBRIGHT, Supt.

Youth's Department.

HALVING THE PEACH.

She lifted her great blue eyes to mine—
Eyes clear as the tender morning dawn,
Before the glistening, crystal shine
It had caught from the night has gone.

I had asked her the question often asked,
What happiness is, in idle vein,
Scarce looking for answer; and it tasked
And puzzled her childish brain.

She stood with her hands close clasped behind,
As though she was gravely turning o'er
Her budget of baby thoughts to find
An answer among their store.

Her brow was knit with a thoughtful frown,
And her crimson lip had a pretty pout,
While her eyes looked up and her eyes looked down,
Determined to find it out.

When suddenly over her radiant face
There flowered a flashing smile, whose glow
Like a rosebud burst to a rose's grace,
And she eagerly cried, "I know!"

"It's halving the peach. You gave me one,
As yesterday out on the grass we sat;
And I shared it with Bess, for Bess had none;
And I'm certain it must be that."

"Dear child! you have taught as I could not teach
What happiness is; and, darling, so,
If you always are ready to halve your peach,
You always can say, I know!"

—*Margaret J. Preston, in Early Dew.*

MIND YOUR MOTHER.

BY MRS. SADIE J. CANNON.

"Mother said we shouldn't stop here!" exclaimed Laura Roberts as her sister Nellie mounted the steps of a small brown house and was about to lift the knocker.

"I don't care," replied Nellie. "We'll not stay long, and if we don't tell she'll never know," and without further parley admittance was sought and gained.

Nothing particular happened during their short visit, and since they did not tell, it is probable their mother never knew it. Perhaps it would have been well for these little girls if something had happened. It might have taught them a lesson which they very much needed. A black eye, a broken nose, a sprained ankle, or a lame arm will often teach obedience when everything else fails.

Many hard lesssons are given in the school of experience that might as well be avoided.

We are too apt to measure the crime by the result. A lady tells her little boy not to think of riding Prince. No one is there to see, and with the feeling in his heart that women are always scary, he decides to venture. If he is carried home on a shutter with a broken leg he confesses his sin and acknowledges the justice of his punishment with tears and sobs and promises for the future. If the ride is taken in safety he is quite likely to feel that he is fully as sharp as his mother and knows what he is about.

Children make their greatest mistake when they imagine that no harm is done if their disobedience does not result in injury to themselves or others. In the first place, injury to character is the never failing penalty of disobedience to parental authority. Contempt for a mother's commands is generally the first step in the downward road to ruin. A habit of obedience is a fortune. Parents are very much to blame if their children are not trained to mind when they are spoken to. If they do not obey the parent whom they have seen, how can they obey the heavenly Parent whom they have not seen? This habit should be instilled into the little ones from their earliest infancy. It is a sad day when they find out that they can evade a command, or that they can do something which has been forbidden. When this knowledge begins to dawn upon the mind, obedience from a senss of duty should be made plain.

Mind your mother from principle because it is right, and it will then be easy to obey the laws of God and man.

Mind your mother; she is the best earthly friend you will ever have. Obey her and take her advice. Schooled, perhaps, in the Academy of Adversity, she can help you to do right and save you from much that is wrong. She can guide you in the way of truth and life, and often save you from pain and sorrow.

Mind your mother.

"TOO CONSCIENTIOUS."

We once urged upon a young man the duty of being confirmed, and of serving the Lord in the Church, with faithful Christian obedience. He replied that he was afraid he could not come up to the requirements of church-membership, and that he was "too conscientious" to unite with the Church and then come short of his duties.

As there are many young men—and old ones too—who make this same excuse for not consecrating themselves to Christ and His Church, and who imagine that they thus assume a strong and honorable position, we are prompted by a sincere interest in their welfare to point out the weakness of their argument for standing aloof from the Church. We think we can show them, in a few words, that instead of being too conscientious they are not conscientious enough, or indeed not conscientious at all in this matter.

To be conscientious, means to listen to and obey the promptings of conscience; and the promptings of an enlightened conscience are the voice and will of God. Now let any young man sincerely ask himself the question—what does my conscience tell me is the will of God in this matter? Does your conscience answer, it is the will of God that you shall stand aloof from His Church and sacraments, and stand with the world, walk with the world, act with the world, and thus give your influence and example to the world against the Church—does your conscience tell you, this is the will of God? By no means. But what does the voice of God whisper, and at times thunder in your conscience? Does it not say: come over to the Lord's side—you belong to the Lord by creation and by redemption—you are not your own, for you have been bought with a price—you should yield to the Lord His own—the Lord calls, "come work in My vineyard"—you ought to respond: Lord, here am I with all my faults and weaknesses, make me one of Thy hired servants.

Every honest young man will confess that such have been the repeated promptings of his own conscience. To be *conscientious* then, is obediently to follow such promptings. To disregard, resist and suppress them, is to disobey God and *violate* conscience.

With St. Paul of old, let every young man, with heart and life say: "Herein do I exercise myself, to have always *a conscience void of offence* toward God and toward men." At the approaching Easter season—fit season for Confirmation—may thousands of young and old come to the altar of God and be confirmed, and thus show that they are truly *too conscientious* to stand aloof from the Church.—*Church Messenger.*

A DINNER IN TOKIO.

Very strange dishes came upon the board at our New-Year's dinner at the hotel in Tokio. A preliminary pipe of mild tobacco was handed around. The tobacco was too mild an affair altogether to take the edge off one's appetite, if intended for that purpose. The first course consisted of sweetmeats, served upon lacquered plates. The whole meal was of a Frenchified character. Balls of golden, scarlet, and green jellies were among the things in this dish; rice, flour, and sugar made up the constituents of the other parts of it. Saki (rice spirit) and the ever-present tea were then served round. The second course consisted of soup, into which were shredded hard-boiled eggs. This was served in bowls, but without spoons. I had, however, my purchased spoon, fork and knife always with me, and so escaped trouble. Then came a very strange dish: it was a collop cut from a living fish wriggling on the sideboard. The Japs are a great fish-eating folk, and this raw fish-eating is quite common. The steak cut for Bruce from the living ox, told of in his Abyssinian travels, occurred to one's memory. The live tidbit is supposed to be eaten with the Japanese "Soy"—a sauce that makes everything palatable—but I let my portion of it pass. It is not possible to comply with all Japanese fashions at once. Time is necessary to the acquirement of taste. Cooked fish was next served, and that in great variety, including shell-fish. A sort of lime or small lemon was used as the flavoring to this dish. Then came boiled beans, with ginger roots, and some fried fish and horse-radish. To follow that came boiled fish and clams, the latter cut up, and served with pears. Rice in tea-cups followed, and then a salad, and the dishes were ended. The hot saki and tea cups were sent round after each course. The health of our landlord was proposed in Japanese, and drank in saki. He then rose to reply. I thought that he would never have done bowing before he began to speak. He appeared to speak very well, and easily.—*Harper's Young Folks.*

A CUNNING SPIDER.

The Trap-door Spider of New Zealand is one of the most cunning of its race. Its house is a deep hole in the ground, lined with silk, and furnished with a trap-door to keep out intruders, as you doubtless know already. It is in the making and concealing of the door that the creature shows its cunning. A spider is not very strong, and hiding is its best way of keeping out of the clutches of its enemies; so the greatest effort is made to prevent the door of its house from being easily found. This is done by making it look exactly like the ground around it. If the spot is covered with lumps of earth, the spider carefully glues lumps of earth to his door. If mosses cover the ground, the careful animal gathers enough of them to cover its door like the rest. Sometimes lichens are brought to the spot, and naturally arranged; or tiny plants are actually transplanted, and grow on the outside of the door, the plants being always of the same kind that grow about. If roots or twigs cover the ground and stick out of the soil, the little builder weaves these clumsy objects into the work on its door. Whether it find hard seeds, growing plants, or twigs and mosses, the spider carefully imitates the surroundings on the outside of his house, and it is impossible to discover the entrance so long as it keeps the door shut. But, of course, the door must be open to let the builder out and in, and at these moments the patient watcher finds it.—*Exchange.*

TIGERS AND ELEPHANTS—INDIA, 1780—90.

Ten years after the famine of 1770 a once populous district was a silent jungle; and in 1780 a small body of Sepoys could with difficulty force its way through its forests.

"For one hundred and twenty miles," says an eye-witness, "they marched through but an extensive wood, all the way a perfect wilderness; sometimes a small village presented itself in the midst of these jungles, with a little cultivated ground around it, hardly sufficient to encamp the two battalions. These woods abound with tigers and bears, which infested the camp every night, but did no other damage than carrying off a child and killing some of the gentlemen's baggage bullocks." As the rural communities relinquished their hamlets and drew closer together toward the centre of a district, the wild beasts pressed hungrily on their rear.

"In vain the East India Company offered a reward for each tiger's head sufficient to maintain a peasant's family in comfort for three months; an item of outlay which our officers deemed so important, that when in the financial crisis of 1790–91, the Treasury had to suspend all payments, it made the tiger money and diet allowance for prisoners the sole exceptions to the rule. In vain it spent the whole land revenue of a frontier district in rewards for killing wild beasts. A belt of jungle filled with ferocious animals lay for years round the cultivated land. The official records frequently speak of the mail-bag being carried off by tigers, and the custom of the mail-runners carrying jangling rings or bells to scare away the wild beasts, survived to our own day. Lord Cornwallis, in 1789, had to sanction a grant of public money to free the military road from the depredations of these animals. The ravages of the wild elephants were on a larger scale, and their extermination formed one of the most important duties of the British officers after the country passed under our rule. Tigers, leopards, and wolves slew their thousands of men, and their hundreds of thousands of cattle. But the herd of wild elephants was absolutely resistless, lifting off roofs, pushing down walls, trampling a village under foot as if it were a city of sand which a child had built upon the shore. In two parishes alone, during the last few years of the native administration, fifty-six hamlets with their surrounding lands "had all been destroyed and gone to jungle, caused by the depredations of wild elephants." Another official return states that forty market villages throughout Birbhum district had been deserted from the same cause. Large reductions had to be made in the land-tax, and the East India Company borrowed tame elephants from the native Viceroy's stud in order to catch the wild ones. "I had ocular proof on my journey," writes an English officer in 1791, "of their ravages. The poor timid native ties his cot in a tree, to which he retires when the elephants approach, and silently views the destruction of his cottage, and the whole profits of his labor." "One night," writes an English surveyor in 1810, "although I had a guard, the men of the village close to my tent retired to the trees, and the women hid themselves among the cattle, leaving their huts a prey to the elephants, who know very well where to look for grain. Two nights before, some of them had unroofed a hut in the village, and had eaten up all the grain which a poor family possessed." "Most fortunately for the population of the country," wrote the greatest elephant-hunter of the last century, "they delight in the sequestered range of the mountains; if they preferred the plain, whole kingdoms would be laid waste. —*Cornhill Magazine.*

THE HISTORY OF TEN LITTLE CHICKENS.

There were ten baby chickens, yellow, black, and gray,
Broke the shell and scampered out on an April day.
One was very puny, and soon began to pine—
Died; and Mother Biddy's brood numbered only nine.
Nine pretty puff balls, their feathers in a fluff,
Went to sleep. A weasel caught little Betty Buff.
Eight chicks were dining, and never dreamed of harm;
Pussy captured Topsy, and caused them all alarm.
Seven to the brookside strolled, along with Madame Duck;
One poor fellow nevermore heard his mother cluck.
Six went for grasshoppers; naughty Robbie Rood
Shot the only Bolton Gray in the pretty brood.
Five round the door-yard took a morning walk;
In a twinkling one was snatched by a hungry hawk.
Four for an earth-worm had a fearful fight;
Jimmy Crow was pecked to death—served the fellow right!
Three chickens tried to keep the topmost perch of all:
One tumbled backward, and perished by the fall.
Two chicks, the very last of Mother Biddy's brood,
Made a pie at New Year, savory and good!

—*M. P. R., in Youth's Companion.*

THE BOY VERDI.

Verdi has been so long before the public that he seems to be older than he is. He was only sixty-five last October, and he is as fresh-hearted and active-minded as he was at forty. Signally spontaneous and tirelessly diligent, he has produced more works than any of his fellow-composers, and is still full of new plans and theories which he expects to put into scores. Unlike most composers he appears to have been the first musician of his family, for his father was an inn-keeper at the village of Rancold in the old duchy of Parma, where Guiseppe was born, and his mother was a woman of the people, so uneducated, it is said, that she could neither read nor write.

From his babyhood almost, he evinced an extraordinary aptitude for music, being plainly conscious of melody before he could walk. At four he could hum airs, and at six could whistle with considerable correctness. Every part of his nature responded to tune; he was replete with emotions; any kind of music, from a common hand-organ to the village church choir, moved and thrilled him. The child stopped, listened and was charmed whenever and wherever he could hear any concord of sounds. He was often seen in the streets flushed and tremulous, the tears running down his boyish cheeks as he listened to a wandering musician or to the notes of a piano played in a house near by.

When he was only nine or ten he felt so hungry for instruction that he persuaded an obscure organist to give him lessons. He studied so zealously that in a short time he had surpassed his master in knowledge and power of execution. He then attracted the attention of Antonio Barezzi, a man of some means and influence, who aided him to go to Milan, at which musical centre he had excellent advantages, and so profited by them that he advanced very rapidly.—*San Francisco Chronicle.*

INDIGO FACTORY AT ALLAHABAD.

Have you ever thought what indigo is, and where it comes from? Near the city of Allahabad, in India, our missionaries may see the little indigo plant growing, and the factory where our indigo is prepared for use. The following account of the preparation of the indigo from the plant was given by the proprietor to one who traveled in that country.

"It is the young shoots of the humble plant you see before you which provide us with the precious material for dyeing, and not the flowers, as is commonly supposed. The gathering of these shoots is a very delicate operation. When they have arrived at a proper degree of maturity, they must be speedily removed, and each cutting must be executed with rapidity and during the night, for the sun would wither the branches, and deprive them of their properties. We therefore require a great many hands; all the villages on my estate are placed in requisition. The workmen are all dispersed in the fields at midnight; and in the morning the produce of the harvest is deposited in these stone troughs, which have been previously filled with water. Then is the time for the sun to perform its part. Under the influence of its rays the substances undergo a species of fermentation; the water becomes colored with variegated tinges, and rapidly turns blue. After a space of about forty-eight hours, the liquid is drawn off from the smallest troughs. It now emits a slightly ammoniacal smell, and the color is almost black. It is allowed to evaporate again, and is then placed in metal vats heated by steam, in which, when the evaporation has ceased, a deposit of pure indigo is formed. It only remains to dry this deposit, pack it, and send it to the market at Calcutta."—*Children's Work for Children.*

Pleasantries.

In some respects the gentler sex far surpass us. No man, for instance, can deliver a lecture with a dozen pins in his mouth.

A clerk recently asked for a half day's absence, because he wanted to attend a funeral in the country. When he returned the next morning with red hands and a freckled face his employer said, "Where are the fish?"

"What are the people doing?" exclaims an excited contemporary. Well, some are paying 10 cents on the dollar, others are announcing themselves as Presidential candidates, some walking six days for a share of the gate money, a few are predicting heavy frosts in June, and—

The German papers tell this story in connection with Baron Rothschild's death:—A meets B, weeping and sobbing aloud. Says A, "Why do you weep?" "Because," says B, as if his heart were breaking, "because he is dead—the powerful, the rich baron." "But," replied A, "why do you cry so much? he was no relation of yours!" "That's just what I am crying about," howled B, more affected than ever.

Religious Intelligence.

Home.

It is asserted that St. Louis, which has an estimated population of 500,000, has "a smaller proportion of Evangelical Christianity than any other city in the country."

The Commissioners of the Auburn Theological Seminary have extended a call to Rev. Dr. Anson J. Upson, of Albany, to succeed Rev. Dr. Herrick Johnson as Professor of Sacred Rhetoric.

Trinity Episcopal Church, Iowa City, has a committee who visit the hotels Sunday morning, and address a printed invitation to the guests to attend church. Those who accept are escorted to church and provided with seats, prayer-books, etc.

At a meeting in New York, arrangements were made for proceeding with the erection of the new chapel at Princeton College. The building will be a very elegant one, and will cost between $80,000 and $90,000. The donor is Mr. Henry G. Marquand.

Placing the number of "true followers of the Lord" at 10,000,000, a Congregational minister estimates that if every one of those should be the means of converting one person during the present year, and the 20,000,000 thus obtained should each do the same in 1881, and so on until 1888, there would be in 1888 2,560,000,000 "true followers," or many millions more than the population of the globe.

The Ecumenical Methodist Conference has at length taken positive form, and is no longer a question of expediency, but of definite arrangement. The committee from the various branches of the Methodist Church held a remarkably harmonious meeting in Cincinnati on Thursday afternoon, May 6. Nine ecclesiastical bodies in Great Britain, Canada and the United States, white and colored, were represented. Rev. Wm. Arthur, of England, who was made the chairman of the occasion, was very happy and hearty in his words of endorsement and encouragement in reference to the proposed meeting. A unanimous vote declared the expediency of the conference and specified its object to be to promote fraternity, the increase of the moral and evangelical power of Methodism, and to devise means and perfect arrangements for the more speedy conversion of the world. It was determined with equal unanimity that the meeting should be held in City Road Chapel, London. The plan of operation finally accepted was to constitute a western and eastern section; the former to embrace all the American Methodist families, with Bishop Simpson at its head, and the latter all the non-American bodies, with the President of the British Wesleyan Conference as its presiding officer. The meeting was appointed to be held in August, 1881. *It is to be composed of* 400 members, chosen proportionately to the membership of the different Methodist families. This will give the M. E. Church eighty delegates and the Church South forty. The smallest bodies will be entitled to two representatives each. These delegates will, of course, be appointed by the highest courts of the several churches.

Abroad.

Father Chiniquy claims that since his conversion from Romanism, twenty-one years ago, he has been instrumental in the conversion of 25,000 persons, including eighteen priests. He is now in Australia.

Some American churches might learn a lesson from the fact that in the island of New Hebrides, in the Southern Ocean, three thousand seven hundred pounds of arrow-root were shipped recently for London by the native Christians who have been gathered in by the Gospel within the last thirty years. Their offering is to make payment for an edition of the Old Testament, as it is now being issued in their language.

Among the reports of an increasing toleration in Russia toward the non-orthodox sects and other persons, is one that the churches from which the Old Believers were violently excluded forty years ago will be restored to them; another is that the Czar's birthday will this year be signalized by the publication of several decrees, one of which will grant equal rights to Dissenters; while still another is that an extensive amnesty will be proclaimed for political offenders, and that in this even Poland will share.

Mission ships, as the Morning Star, the Southern Cross, and many others, have for twenty or thirty years been plying among the Pacific Islands on embassies of redemption, but they were too slow for present rapid movements, and small steamships are now being employed. One of these is the Ellengowan, owned by the London Missionary Society, and plying among the South Sea Islands. It is impossible, says the *Foreign Missionary*, to overestimate the value of such a vessel with its greater speed and its independence of winds and tides and its much more reliable defense against the attacks of hostile natives. It is in no danger of being overpowered while lying becalmed in some bay or river. In penetrating the river channels of New Zealand, for instance, to the distance of 170 miles, the Ellengowan, with her bold aspect, roaring funnel, piercing whistle, and breath of fire and smoke, was respected by savage minds where a mere boat's crew might have been attacked and destroyed. Such also is the Henry Venn, which plies up and down the Niger on errands of salvation; and so, if Gospel work is losing the poetry of wings, it is gaining the resistless power and speed of fire and steam.

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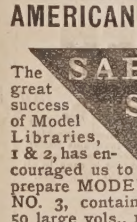

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Arr. Carlisle,	9:00 "	2:35 "	5:20 "	9:43 "
" Chambersb'g	10:30 "	4:00 "	6:45 "	11:10 "
" Hagerstown	11:30 "	5:00 "		
" Martinsburg	12:20 P. M.	6:20 "		

* Leaves Philadelphia 5:30 P. M.
DOWN TRAINS.

Lve. Martinsburg	6:30 A. M.			2:30 P. M.
" Hagerstown	8:00 "			3:30 "
" Chambersb'g	4:30 A. M. 9:00 "	1:00 P. M.		4:35 "
" Carlisle	5:45 " 10:20 "	2:20 "		6:00 "
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General News.

HOME.

Owing to the sickness in Princeton College, the students have been given a recess until the Saturday before Commencement.

Decoration Day was almost universally observed by the survivors and friends of Union soldiers on Saturday. Owing to this fact, our market reports are much shorter than usual this week.

The great excitement during the week will be the meeting of the Republicans at Chicago to nominate candidates for President and Vice-President of the United States. The political cauldron boils and bubbles.

Cadet Whittaker, of West Point, has been found guilty of inflicting upon himself the injuries of which he complained on the 6th of April. The case has excited great interest, because Whittaker is a colored student, and it was thought the supposed indignity was a persecution of race.

Instead of shut doors in liquor saloons on Sundays, the new Massachusetts law now orders open windows all day long. All curtains, wooden screens, stained glass, or ground glass doors and windows must come down or stand aside, so that everybody can see what is going on or going down within.

Judge McKennan, sitting at Pittsburg, upon application has appointed Messrs. Franklin B. Gowen, Edwin M. Lewis and Stephen Caldwell, receivers of the Reading Railroad Co., and the Reading Coal and Iron Co. It is said that this action does not wipe out any of the stock or other securities.

General Sheridan has received a despatch from Colonel Hatch, dated Canada Alamosa, the 25th, confirming the report of a battle with Victoria's Indians, at the head of the Polomas River, in which from 30 to 50 of the Indians were killed. Major Morrow had joined Hatch, with four companies, and a later despatch reports more fighting, but does not give particulars.

Terrible storms of wind and rain are reported from Texas. During a storm at San Saba, on Thursday night, a family of seven persons took shelter in a cave, where two of the members were drowned by the rising flood, three others being taken out "in a drowning condition." The town of Brackett was almost entirely submerged by a tremendous rainfall about half-past one o'clock yesterday morning and several persons were drowned More than twenty people are reported to have perished along Las Moras Creek.

Census-taking will begin June 1 and end July 1. The enumerators, who will call at the residences of the people, will inquire as to the name age, sex, color and place of birth of every member of the family. Also, the trade profession or occupation of every male over 15 years of age whether the adults are married, widowed or single, whether married within the year, the school attendance of the children within the year, if any over 20 years of age unable to read or write, and various other questions. The work is to be promptly completed.

FOREIGN.

London, May 29.—Correspondents state that no better seed-time has been experienced in Ireland for many years than now. The crop is healthy and well advanced. An unusual area has been sown in potatoes, which come up well, as new seed has been extensively used, and it is hoped that the crop will be sound and plentiful. The disputes between the dock laborers and their employers have been temporarily adjusted.

Berlin, May 29.—The Prussian Diet has referred the Church bill to a committee of 21.

THE DEBATE ON THE CHURCH BILL.

In the debate on the Church bill in the lower house of the Prussian Diet, Herr Puttkammer, Minister of Ecclesiastical Affairs, stated that when the Curia issued its last negative reply the contents of the bill were not known. The measure, he said, might possibly fall on fruitful ground. The Government submitted the bill to the wise consideration of the Holy See.

The debate was resumed to-day. Herr Von Puttkammer, Minister of Ecclesiastical Affairs, said he had no objection to amendments limiting the period of the operation of the bill if they did not change its principle. He declined to produce any more documents in the matter to the House, as those already published placed the question in a clear light.

Replying to the criticism of Dr. Falk, ex-Minister of Ecclesiastical affairs, Herr Von Puttkammer emphatically denied that the bill implied any wavering in the views of the Government, as to the sovereignty of the State, or the least intention of feebly withdrawing from the ground of unchangeable adherence to the existing laws. The welfare of the State, he declared, required large-hearted consideration of the evils existing in the country. He believed that even if the bill was rejected it would be impossible to obliterate the advantages produced by its introduction, as it would demonstrate that the Government had done its uttermost to restore peace.

LETTER LIST.

Appel, Rev R S, Autrim, D L, Anrandt, P D, Arts, D E.

Binkley, H K, (5), Bowman, Rev J C, Bates, Rev W H, Bausman, B F, (2), Biser, D, Biesecker, J K, Besore, D F, Baker, G W, Bartchy, C, Baer, W J, Brinkerhoff, R.

Coughenauer, H B.

Diehl, E H, Dotterer, Rev J, Dickinson, I, Donat, W D, Deatrich, S, Diefenderfer, B F, Durst, W H, Dewalt, I.

Evans, Rev J M, (2).

Fenneman, Rev W H, Fouse, J S.

Gerlach, W J, Grant, Rev J, Greegar, J.

Hartzell, C F, Hoffmeier, Rev H W, Hess, J S, Hensill, Rev L H, Heller, Rev A J, Herbst, C H, Hoffheins, Rev J A, Haus, C E, Hartzell, Rev G P, Hilbish, D L, Hill, L, Harter, W, Heilman, Rev C U.

Knecht, W J, Kohlenberg, G T, Kershner, Dr E, Ketring, J T, Kunkle, G Z, Kerschner, Rev J B, (2), Keener, Rev H F, (2), Kelley, J, Kunsman, L L.

Lichliter, J H, Loose, Ed L M, Little, W H, Lothrop D L & Co, Liggins, J, Lawall, L H, Lackens, J W, (2), Lichliter, Rev W F.

Miller, D, (4), Meyer, J S, Mets, A, Myers, J W, Marts, F, Mohr, Rev F J, Miller, T T, Metzger, Rev B S, Maskell, J, Miller, H L, Martin, M.

Noss, Rev J G.

Pontious, Rev J W.

Reiter, Rev C H, Ruhl, Rev J, Rowland, Rev M J, Remsberg, S C, Rudy, T C.

Saylor, J O, Snyder, G V, Schwartz, C H, Shaw, Rev S, (2), Shrock, J M, Shaeffer, G W, Staum, B & W, Souder, Rev J M, Sherman, G F, Sigafoos, J, Snyder, Rev N Z, Snyder, Rev J F, Shuford, Rev M L.

Thomas, J F, Truxal, Rev A E, Thomas, G S.

Weiss, Rev B, Wagner, A & J, Welker, Rev H J, Walter, C A, Wolbach, Rev J, Wilkey, W, Welker, Rev G W, D D, Walter, J, Whitmer, Rev A C, Whiting, E.

Zahner, Rev J G, D D.

THE MARKETS.

Philadelphia, May 29th, 1880.

[The prices here given are wholesale.]

FLOUR better feeling, but no change. WHEAT.—Southern firmer, and a shade better; Western higher for spot; futures quiet; Southern red, $1 25@1.30; do. amber, $1.28@1.32; No. 1 Maryland $1.32: No. 2 Western winter red, spot, and May, $1.34@1.34½; June, $1.23½@1.24; July, $1.13½@1.13⅝; August, $1.16½@1 16¾. CORN.—Southern steady; do. Western, spot, higher: futures quiet; Southern white, 56@o.; do. yellow, 56c.; Western mixed, spot and May, 57¼-@57¾c.; June, 49½@49⅝c.; August, 49½c. asked; steamer, 50½c. bid. OATS firmer; Southern, 44(@44½c.; Western white, 43@44c.; do. mixed, 41@41½c.; Pennsylvania, 43@44c. RYE quiet at 95c. HAY unchanged. PROVISIONS quiet and unchanged. BUTTER quiet; prime to choice Western, packed, 11@14c. EGGS quiet at 12c. COFFEE unchanged. SUGAR quiet; A soft, 9⅜c. Receipts.—Flour, 2,826 barrels. Wheat, 88,500 bushels: Corn, 83,400 do.; Oats, none; Rye, 448 bushels. Shipments.—Wheat, 72,000 bushels: Corn, 37,428 do. Sales.—Wheat, 355,000 bushels; Corn, 152,300 do.

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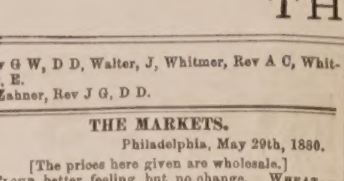

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We are frank enough to say that few salesmen or merchants can tell a good silk from one that is not good; and often, when a bad silk is sold, neither the merchant nor his salesman has a suspicion of the fact.

But the great industry of silk-manufacture, using millions upon millions of capital and thousands upon thousands of human lives, is not conducted in ignorance of its raw material or of its product. Few undertakings of man are based on more exact knowledge. Do you imagine, then, that there need be any considerable uncertainty about the quality of a silk which we place before you? There is necessarily just this ground of uncertainty, and no other: a good silk is sometimes spoiled in the last process of manufacture, and the fact can be found out only by wearing it.

The buyer's problem is how to get the certain good and avoid all that can be avoided of the uncertain bad. And this is the answer: buy of a merchant whose general plan of business is to deserve your confidence by never betraying it, either through ignorance or indifference; and whose dealings are large enough to give him the best in the market at the bottom of the market price.

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But very likely you want to know what we mean by a good silk, and what good silk costs. By a good silk we mean one that will not disappoint reasonable expectations as to appearance, either when new or old.

A good silk may be got here for a dollar. The best silk can be got here for two dollars; after that, it is a matter of weight alone. The best and heaviest we have in plain black silk is six-and-a-half dollars.

We have no dealing in any silk that we have any distrust of; and if you want to know what we think of any particular piece of silk that we sell, you can learn by asking.

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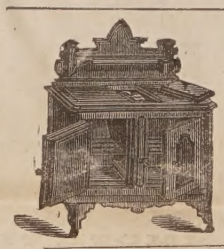

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